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How You Can Keep Happy

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DR. WILLIAM S. SADLER

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How You Can Keep Happy

BY

WILLIAM S. SADLER, M.D., F.A.C.S.

Formerly Professor at the Post Graduate Medical School of Chicago;
Senior Attending Surgeon to Columbus Hospital; Director of the
Chicago Institute of Research and Diagnosis; Fellow of the
American College of Surgeons; Fellow of the American
Medical Association; Member of the Chicago Medical
Society, the Illinois State Medical Society,
the American Public Health Association,
etc., etc.

B.M.A.C.

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PREFACE

A quarter of a century's study of the subject of human happiness has convinced me that the joy of living is largely a question of emotional control; that a few of our inherited and acquired emotions and sentiments, if allowed to dominate, fill us with joy; but, on the other hand, if many of our more primitive and less desirable emotions are allowed to gain the ascendancy, we are filled with sorrow, fear, and unhappiness.

This book is divided into four parts, the first having to do with a discussion of the essentials of happiness, those problems in emotional control and conduct management which are absolutely essential to normal, average, human happiness. Part II deals with the luxuries of happiness, those emotions and sentiments which, while not absolutely essential to normal human happiness, if properly controlled, serve greatly to increase our capacity for happiness and augment the joy of living. While it is certainly to be desired that we give first attention to the essentials of happiness, we should in no manner neglect these auxiliary influences and experiences which are so able to add to the sum total of human happiness, especially in the case of the better developed and more highly educated types of men and women.

Part III deals with that group of influences, emotions, sentiments, etc., which, if over-indulged, invariably interfere with the enjoyment of happiness. These are the little joy-killing demons that invariably bring on

grief and usher in sorrow. They must become taboo in the lives of those who would enjoy the highest pleasures of living and experience the delights of real and abiding happiness.

Part IV is devoted to a consideration of the essentials of emotional control. Since happiness is so largely a matter of "psychic climate," the technic of self-control is thoroughly discussed in this section.

In an appendix will be found a full discussion of human emotions, sentiments, and convictions. This has been added for the benefit of those readers who might desire to pursue this phase of the study more fully.

For twenty years my wife and professional collaborator, Dr. Lena K. Sadler, collaborated with me in making notes of those influences and agencies which were productive or destructive of happiness in the lives of our patients. In fact, Dr. Lena has contributed so much to this work and has offered so many helpful suggestions that her name really should appear as co-author. And so, as this volume is sent forth on its mission in the world, she joins with me in wishing that it may be the means of helping many sorrow-stricken and fear-ridden souls to find deliverance from their prison-house of depression and more fully to enjoy the delights of work, play, humor, and those other emotions and sentiments which are the ancestors of human happiness.

WILLIAM S. SADLER.

533 Diversey Parkway, Chicago.

October, 1926.

TABLE OF CONTENTS

PART I THE ESSENTIALS OF HAPPINESS

	Page
1. Good Health—A Sound Body.....	4
2. Congenial Work—Agreeable Employment	12
3. Self-Control—Common Sense Discipline	30
4. Human Companionship—Pleasant Associations	49
5. Ambition—Personality-Pride	57
6. Courage—Self-Confidence	63
7. Religion—Faith and Hope.....	71

PART II THE LUXURIES OF HAPPINESS

1. Wealth—Leisure	88
2. Play—Humor	104
3. Education—Culture	114
4. Art—Music	121
5. Travel—Adventure	127
6. Home—and Children	135
7. A Settled Philosophy	145

PART III JOY KILLERS—THE LITTLE DEVILS THAT SPOIL HAPPINESS

1. Sickness—Suffering	166
2. Hurry—Nervous Tension	172
3. Worry—Chronic Fear	181
4. Debt—Extravagance	188
5. Selfishness—Exalted Ego	193
6. Suspicion—Intolerance	199
7. Idleness—Loneliness	208

	Page
8. Anger—Pugnacity	214
9. Hate—Revenge	220
10. Conscience—Emotional Conflicts	227

PART IV THE SECRETS OF EMOTIONAL CONTROL

1. Nervous Slavery—Emotional Sprawls..	237
2. Taking Yourself in Hand.....	240
3. Psychic Adjustment and Readjustment..	245
4. Tangled Emotions—Crossed Wires....	247
5. The Technic of Emotional Control.....	252
6. Imagination in the Practice of Self-Control	255
7. The Mischief of Uncontrolled Thinking	260

APPENDIX: HUMAN EMOTIONS, INSTINCTS, AND SENTIMENTS

I PRIMARY INSTINCTS AND EMOTIONS

1. Fear	266
2. Disgust	267
3. Wonder	268
4. Elation	268
5. Subjection	269
6. Tenderness	269
7. Sex-hunger	270
8. Hunger	271
9. Security	271
10. Hoarding	272
11. Pride of Creation.....	273
12. Anger	273

II SECONDARY OR COMPOSITE EMOTIONS

1. Sympathy	275
2. Admiration	276

	Page
3. Imitation	276
4. Rivalry ✓	277
5. Vanity	277
6. Pride	278
7. Gratitude	278
8. Awe	279
9. Reverence ✓	279
10. Envy ✓	280
11. Remorse	280
12. Scorn	281
13. Contempt	281
14. Aversion	281
15. Courage	282

III HUMAN SENTIMENTS

1. Pity	283
2. Shame	284
3. Jealousy	284
4. Revenge	285
5. Reproach	285
6. Humility	286
7. Play	286
8. Humor	287
9. Love	287
10. Hate	288

IV HUMAN CONVICTIONS

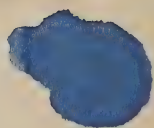
1. Friendship	290
2. Altruism	290
3. Patriotism	290
4. Religion	291
5. Occupational Loyalty	291
6. Family Loyalty	291
7. Social Conventions	292



It is the consensus of opinion that man has a right to be happy. The Declaration of American Independence says: "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among them are life, liberty, and the pursuit of happiness."



"Success may be the ability to get what you want; but happiness is the ability to want what you have."



HOW YOU CAN KEEP HAPPY

PART 1

THE ESSENTIALS OF HAPPINESS

HAPPINESS is largely a question of internal climate —emotional control. Happiness does not consist in the abundance of things possessed and is not altogether determined by the nature of our environment. Human beings are dominated by certain inherent and acquired emotions and it is their reaction to these feelings and emotions that determines for the time being their happiness, and, in the end, by frequent repetitions, their character.

Happiness, then, depends primarily on how you feel, and secondarily on what you think about your feelings, how you react to your emotions. Happiness is the joy of living and it is largely determined by the manner in which we foster those emotions and sentiments which are contributory to joy, while we suppress or control those feelings and emotions which are productive of sorrow and grief.

Our more profound emotions are the feelings which embrace our consciousness in the presence of some unusual situation, and this psychic state is usually accompanied by more or less change of the circulation in some of our internal organs. We should also clearly understand that the ductless gland system of the body has a great deal to do, in a chemical way, with the

HOW YOU CAN KEEP HAPPY

instigation and regulation of our more complex emotional experiences.

But man is not altogether a helpless bark adrift on the seas of time; while we are more or less creatures of instinct, nevertheless, there is a certain domain in which human beings do exercise the power of choice.

There is a realm of human experience in which the individual has the power of decision. There is a domain of self-control, and while it varies in different individuals, it is nevertheless a fact that man is, within certain limits, the architect of his own destiny. There is in human experience a field for the exercise of self-control and the degree to which this control is exercised largely determines, in the end, our degree of happiness and joy.

Now, while it is true that happiness is largely a question of "emotional control," there are external conditions which, as well, contribute to the joy of living. There are conditions entirely outside ourselves—things having to do with our psychic pleasures, material satisfaction, and physical health—which also are intimately associated with the problems of happiness and sorrow.

There is constantly surging through the soul a flood of conflicting impulses, feelings, and emotions. The average undisciplined mind lives in the presence of a veritable maelstrom of warring instincts, primitive emotions, and modern conventionalities. One of the problems of living in the midst of present-day civilization is to determine how we can organize, co-ordinate, and associate our experiences so as to weave them all into a harmonious pattern of peace and happiness.

In any large city, that vast army of desires, magnet-

airvoyants, card readers, mind readers, fortune tellers and spiritualistic mediums, testifies not only to the persistent superstition and ignorance of mankind, but also eloquently proclaims the insatiable quest for happiness and joy.

Anything which fills the human mind to overflowing, whether it be ambition, constructiveness, imagination, or religion—I say, anything that really fills and intrigues the mind, makes for happiness. We enjoy more or less happiness whilst we are enthusiastically engaged in the pursuit of those things which we believe, even though partially in error, are essential to our happiness.

Did you know that happiness is a harvest you reap from the seed-sowing of your daily living? You are entitled to a bountiful crop of joy if you sow the right seed. Look over the seeds of happiness and see if you are planting and cultivating those habits and practices which ripen into health and happiness.

You see, happiness is not some sort of thing you can buy, invent, or get for a Christmas present. It is like a loaf of bread or an exquisite cake, it is made, it consists of compounding numerous ingredients and then subjecting the compounds to certain essential conditions, to cook it properly. You can't go to the bake shop and buy your happiness. You can't inherit money, join a church, get married, or do any other concrete thing and get happiness. You must mix it up and cook it in the oven of your own trials and experiences. You are going to get out of that oven of personal experience just what you *put in*, tempered by the skill with which you have managed the baking, the care with which you have supplied all the "little things" which go so far

toward spoiling or making the "cake" and
far toward "making" or "breaking" human

I have elected to discuss the essentials of happiness
under the following seven heads:

1. Good health—a sound body.
2. Congenial work—agreeable employment.
3. Self-control—common sense discipline.
4. Human companionship—pleasant associations
5. Ambition—personality-pride.
6. Courage—self-confidence.
7. Religion—faith and hope.

1. GOOD HEALTH—A SOUND BODY

It is a foregone conclusion that health is essential to happiness, though we must admit that every now and then we run across those courageous souls who, even in the midst of sickness and suffering, maintain that evenness of temperament and tranquility of soul that compel our admiration and foster our esteem for these extraordinary persons who are thus able so successfully to rise above the infirmities of the flesh.

But when all is said and done, we are in the best position to enjoy happiness if we have average good health. While heredity, our ductless gland system, and our constitutional vitality—while all these things we receive from our ancestors have much to do with health, much more than we commonly suppose; nevertheless, our own habits of living, the manner in which we conform to the requirements of modern sanitation and comply with the demands of the laws of hygienic living—I say, our *personal behavior* has much to do with determining the degree of health we may enjoy.

Space will not permit us thoroughly to discuss health.

and hygiene in this connection. These topics we have fully considered in other volumes,* but in passing, the reader's attention should be called to the fact that our habits of eating and dressing, working and sleeping, resting and playing, are all factors which must be considered in connection with health. The physical body must have reasonable exercise if it is to be maintained in good condition.

We must learn how to take care of our vital organs: the lungs, heart, liver, stomach, and kidneys. If we are going to share in the blessings of the increase in the average length of life, we must do our part in obeying the laws of hygienic living which have made this increase possible; as well as avail ourselves of the advantages of improved sanitation and public health measures which have also contributed their share to increasing the span of human life.

We can't expect to enjoy good health if our blood pressure is dangerously high, producing a tense, uneasy condition on the one hand, and predisposing us to the possibility of grave physical catastrophe on the other. Nor are we going to enjoy life at its best if our blood pressure is too much below normal, giving us a tired out, good-for-nothing feeling which is so characteristic of brain fag and nervous exhaustion. The only way to insure that we have a good blood stream, properly assimilated; that our heart is in good condition, and that our blood pressure is fairly normal, if we are going to lay the foundation for a long and joyful life.

We can't expect to enjoy life at its fullest if we are

Science of Living, A. C. McClurg & Co., Chicago. The Essentials of Healthful Living, Macmillan & Co., New York.

suffering from digestive disorders. Happiness goes well with "biliousness" and whether our wrong dietetic practices, ulcers of the stomach, appendicitis, gall-stones, or nervous indigestion, we are forced to seek relief from these conditions before we can become candidates for admission to the realms of true joy and happiness.

It is positively sinful the way some people choose to remain in ignorance about matters of diet, food values, balanced bills of fare, over-eating, lack of vitamins, etc. With all of this information so easily available at the present time, there is no excuse for the average person remaining in such ignorance as to harm himself in these matters of nutrition so as to interfere with his health and thus detract from the higher ^{creas} ^{advant} life.

We have long heard that cleanliness is ^{ness}, yet some people have not yet awakened to the fact that flies are carriers of the filth diseases, typhoid fever, dysentery, etc. Not even the most robust of himself of the full health benefits to be derived from regular hygienic bathing.

Health is the very foundation of happiness. The great need of the hour is more attention of personal hygiene. Public health has advanced as compared with personal hygiene. American people stand in need of a real hygiene revival.

We are not all fully awakened yet as to the danger of dust. We fail to appreciate that ordinary dust is sometimes the airship of mischievous microbes. We are not afraid of sewer gas and decaying vegetable matter to the extent we were in former generations.

ess we should see to it that our premises are kept clean and sanitary.



HEALTH AND EMOTIONS

Our health is, of course, tremendously influenced by the mental state, as will be more and more discovered as we proceed with our study, so that the mind is not only a direct factor in human happiness, but an indirect one, in that it comes to influence the health to such an extent that it may thus indirectly affect our happiness through its effect upon the physical well-being.

Again, we must recognize that all our feelings and emotions rest upon a firm physical basis. Aside from any beliefs we may entertain regarding the possibility of man being indwelt by some spiritual monitor—I say, aside from these religious or philosophical beliefs, modern physiologists and psychologists tell us that our thoughts and feelings, our emotions and sentiments, are built up out of the cumulative impressions or sensations which pass into the brain over the nerves and through the special senses of the physical body; and it behooves us therefore to keep this physical mechanism in the best possible condition, in the most efficient working order, to the end that our incoming sensations may be of a high and healthy sort.

We cannot expect to construct healthy feelings, high ambitions, and noble emotions out of unhealthy sensations and unwholesome physical impressions. [The physical body is the mechanism for receiving and transmitting the ancestors of our thoughts and sentiments, and it is our highest duty to keep this transmitting mechanism in the best possible physical condition.

Hunger is one of the primary emotions associated

with the nutrition instinct, and hunger is one of the true and real pleasures of living. To satisfy one's appetite when it is keen and sharp from physical exertion and from the accomplishment of the pleasurable tasks of our daily toil—well, there are few physical pleasures which are so contributory to the happiness of living as the appeasing of hunger.*

You can't expect to enjoy happiness when you are suffering from physical lassitude, intellectual indifference, and moral idleness. Health presupposes action. Happy people, generally speaking, are always healthy people. Healthy folks are those who are filled with pep. Pep is a slang expression which has come into general use in recent times, and has come to stand for both health and efficiency. Success is essential to happiness, and efficiency is indispensable to success, and physical health is the very foundation of efficiency.

Health, practically speaking, is the greatest thing in the world. It is the physical foundation of all happiness.

I know a woman who possesses all of the essentials—even the luxuries—of happiness, but she fails to enjoy life because of her physical afflictions. Ill health effectively neutralizes all those other things which would otherwise make her supremely happy. There is the case of a business man, a prince of a fellow, who certainly deserves happiness; he has everything—temperament, wealth, work, family—which could be desired to make one happy, but unwise habits of living have undermined his health, over-exertion has shattered his nerves, he has broken down in the struggle of

*For a fuller consideration of hunger and other instincts and actions—see Appendix.

life and today is exceedingly miserable, very unhappy. Life is a burden to this man and he is a burden to his family, though they are doing everything possible to restore him to health—and to happiness.

It is all but impossible to have happiness without health—the one is indispensable to the other; and it is almost equally true that it is hard to keep health without happiness.

HOW HE CAME BACK

The other day I was walking along the street when I was hailed by a cheery, "Hello, Doctor, how are you?" Turning quickly I grasped the outstretched hand of a former patient of mine. He was the picture of health and happiness, a man full of unquenchable energy, and obviously in love with life. And yet, less than two years before, this same man had stood in my office the very picture of misery and despair.

In his eagerness to achieve position and money he had played fast and loose with his health. Meals were neglected, exercise cut out, home and friends relegated to the background. Every ounce of his strength was given to one thing—business. He lived with it night and day. And, as business has a habit of doing, it had returned his devotion and singleness of purpose by giving him indigestion, high blood pressure, bilious headaches, and insomnia.

This man had been caught in a vicious circle of his own making. Short of temper and long of face, he made his associates miserable in their contact with him. His wife and family suffered through his petulance and ill-temper, and his unpleasantness was reflected in daily quarrels. Consequently, he saw nothing

but unhappiness around him. Naturally this worked on his undermined health to such an extent that he was on the verge of a complete breakdown when he asked my help.

After a great deal of threshing around and considerable argument, he was a good enough sport to realize that the whole miserable situation had been brought on by himself, and he promised faithfully to take himself in hand, and try to lead a normal, wholesome life.

His hardest tussle was with his business; for forthwith he had to turn a right-about-face and learn to put *that* in its proper place. At my suggestion, he interested himself in a boys' club. Every day he forced himself to give several hours of his time to club work. He entered into the boys' sports, and into their problems—and thereby found wonderful diversion and restoration.

At first he had an extremely hard time getting hold of himself. But he did it. He won the respect and liking of the lads. In the curative radiation of happiness that this voluntary service brought forth, his grouch gradually melted away. Careful attention to diet further sweetened his disposition, while regular exercise completed his metamorphosis by building up his weakened body and shattered nerves. Within a year he could sleep like a top, eat like a horse, and relax with the ease of a baby. From a cranky pessimist he changed to a thoroughgoing optimist, absolutely in tune with his associates, his family and his environment.

This book could be filled with the stories of men who have lost happiness through ill health. Sickness is incompatible with the joy of living. It is difficult to have a sweet disposition in the presence of a sour

stomach. It is hard to experience cheerfulness of mind in the face of physical depression.

I recall the case of a miserable old pessimist—a man who was a confirmed grouch—who was suffering from half a dozen different maladies. A few years back this man took himself in hand, went through a thorough examination, and one by one set about to master his ailments—made up his mind to get well—and he did it; in two years he had recovered from gall-stones, gout, indigestion, constipation, headache, insomnia, rheumatism, and still other disorders. Today, you could not hope to find a more happy, cheerful, optimistic soul. He certainly does enjoy living and he simply radiates sunshine to everyone about him.

The pessimist who said that happiness is the fleeting interval between periods of unhappiness must have had a coated tongue and a sour stomach. While I must admit that happiness is largely a spiritual growth, a thing of mind rather than of flesh, nevertheless, its roots are anchored and nurtured in our physical well-being.

If you are well—if you enjoy good health—you have the foundation for happiness; if you are sick, make the best of your afflictions—be happy in spite of your trouble; but if you would enjoy the highest pleasure of living, cultivate health as the chief of all the essentials of a happy life.

As already intimated there is practically no end to the discussion of health in its relation to happiness, but at this time, we can only offer these brief suggestions, trusting that those of our readers who are in need of further assistance along this line, who are victims of sorrow and suffer from unhappiness as the result of

poor health—I say, I trust they will seek further information in works devoted more fully to instructing the layman in the art of keeping well.

2. CONGENIAL WORK—AGREEABLE EMPLOYMENT

There is supreme satisfaction in doing things. There is joy in producing, out of raw materials, the thing which had its birth and origin in the imagination of the mind.

One of the primary instincts of the race is construction*—and there is associated with this inherent instinct an emotion which we might fittingly term the *pride of creation*; and all this culminates in that higher human sentiment of loyalty to one's occupation, craft, or profession.

There is real joy in pioneering. There is real ecstasy in toil when our efforts are accompanied by an almost religious conviction that we are performing a real service, not only for ourselves, but for our fellows. There is joy in the sweat of the brow when we feel that our toil is in obedience to a Divine urge.

When we engage in work we must remember that if our efforts are selfish and sordid, our toil is only entitled to recognition as pseudo-work.

But through all this exhortation to toil, we must remember that man is not by nature a working animal, though he is a constructive animal; and this instinct of construction must be constantly injected into the idea of toil in order to provide the emotional elements that contribute to joy and happiness.

Work should always be in keeping with our powers,

*See Appendix for further discussion of emotions.

consistent with our temperament, and adapted to our capacity; and as far as possible our toil should be along the lines of our own choosing. We can do more work with less strain if the heart is in it, if we really like the job.

When we come to consider the value of work as a contribution to joy and happiness, we must remember that primitive man, while he was a fighting and playing animal, was hardly a working animal. Work has come to be imposed upon us by those demands of modern civilization which make it necessary for us to exert ourselves in order to satisfy the hoarding impulse; but much dissatisfaction has been sown in the hearts of the laborers by the modern labor agitator who is always contending for shorter hours and more pay.

I am sure all broad-minded people want the working man to have the full reward of his labor, but there is a danger that this constant agitation for shorter hours will serve to augment the already too prevalent idea that labor is undignified, ignoble, and a thing altogether to be shunned.

The tremendous development of modern machinery has done much to deprive man of his joy of construction, the pride of creation. Work has become altogether too mechanical and thus the zest of it has all but deserted the average workman.

While the invention of labor-saving machinery and the improvement of tools have done much to liberate man from the drudgery of his toil; these inventions have also made it necessary to find new motives for toil. New incentives must be discovered to enlist the interest and fire the enthusiasm of the worker. Everything depends, so far as happiness is concerned, on the

spirit man puts into his labor. As the poet (Gust) puts it—much depends on “How You Tackle Your Work:”*

“You can do as much as you think you can,
But you’ll never accomplish more;
If you’re afraid of yourself, young man,
There’s little for you in store.
For failure comes from the inside first,
It’s there if we only knew it,
And you can win, though you face the worst,
If you feel that you’re going to do it.
Success! It’s found in the soul of you,
And not in the realm of luck!
The world will furnish the work to do,
But you must provide the pluck.
You can do whatever you think you can,
It’s all in the way you view it.
It’s all in the start you make, young man;
You must feel that you’re going to do it.”

I know of a boy who belonged to a large family; he had many uncles and aunts, and altogether almost thirty cousins. Now this family on the whole was pretty well-to-do. All this boy’s cousins were well educated. Many of them had studied and traveled abroad. But when he was eight years of age, his father’s financial ship went upon the rocks, and bankruptcy overtook him; and this boy was left, as it were, alone in the world to make his own way. He struggled hard to get an education, and no one looked with

*From “A Heap o’ Livin’,” The Reilly & Lee Co.

envy upon his many cousins, who, because of their worldly possessions, were able to lead lives of leisure; his earlier years were somewhat embittered by these hardships and because of the difficulties which beset his pathway of life; but he was ambitious and not only that, necessity bade him toil and struggle.

To make a long story short, he grew to manhood, secured not only his college training, but a technical training in addition, and became a great success—a man known in this country from coast to coast. He was the subsequent envy of all his cousins; the idol of his uncles and aunts; and the one person who was held up to his younger cousins as an incentive, as an object lesson, as a shining example, every time the parents of these well-to-do children sought to inspire their idle offspring with the notion of becoming somebody, or doing something in the world.

Now, it should be further recorded that this seemingly unfortunate lad was not only the most prosperous and worth while member of this whole tribe, but he was by far the most happy. He was fortunate in his marriage, and this splendid wife helped him to sweeten up what bitterness there remained of the fact that none of his well-to-do relatives had come forward to help him secure an education or to assist with the long and expensive special course of training which he had undergone.

At last he came to see that after all his lot had been the more fortunate; that his troubles had really been blessings in disguise, and later he came to feel very kindly toward his people. Today as his years are ripening he is a mellow, considerate, kindly, and sympathetic fellow, a man who, although he has achieved

great success in life, bears his honors gracefully and is withal unusually happy and cheerful.

In modern times we have come to entertain wrong ideas of work. Perhaps in view of the natural tendency of primitive man, it is not strange that human beings should seek to dodge work. Man is certainly much more of a hunting and fighting animal than he is a working animal. Even theology has become tainted with the idea that work is a curse. Man is conceived as being happy and in Paradise when he was free from labor, but that he was under a curse when he was ejected from the beautiful garden and consigned to work.

ONE BOY'S SOLUTION

Never does the thought of the blessing of hard work, of forced effort, pass through my mind but I think of the boy—a member of a family of seven, next to the oldest, who became so disgusted with the social rounds of his set and with the useless lives his wealthy parents led, as well as the indolent existence of his brothers and sisters—especially his older brother who had already succumbed to the wiles of strong drink—I say, this lad got to thinking about it all one day, and packed his grip, drew out what little money he had in his savings account, and cleared out.

Of course, this nearly broke his mother's heart, and a great hullabaloo was made trying to find him, but he covered his tracks so well he was not discovered. Ere long he was given up for dead, but after ten years he disclosed his whereabouts and was found to have made good, to have married a splendid woman—true, of the middle class—he was the father of two or three healthy children, and was well established in his business.

How proud the whole family were of him after they became reconciled to the fact that he was one of the world's workers, and what a difference between this chap and his brothers and sisters! The restless, bored, cynical manner of the days of his youth had disappeared. He was a broad-minded, big hearted, sympathetic, unselfish sort of chap, whom his wife and babies adored, his business associates loved, and in addition he was supremely happy in the satisfaction of his achievement. Thus work was able to redeem a social parasite and make of him one of Nature's noblemen, a son of toil, a so-called self-made man.

We all know that lad is counted fortunate who is born in the midst of affluence and is able to enjoy leisure and avoid the demands of toil; and so for various reasons, manual labor has come to be associated with sorrow and misfortune. Both the Greeks and the Romans looked upon toil as abhorrent. In Athens, no gentleman worked, and this idea seems to have obtained down to the days of Christ.

THE CHRISTIAN VIEWPOINT

The Man of Nazareth was a carpenter. He worked the greater part of His life at the carpenter's trade, and the public opinion of His day with regard to labor is well voiced on the part of the people, who, although attracted by His teachings, hesitated to believe in Him, for they said, "Is not this man a carpenter's son?" They were loath to believe that a great teacher could arise from the ranks of labor.

But Christ sought in every way to dignify labor. It was He who said: "My father worketh hitherto, and I work." And further the Master said: "To every

man his work." It is further a part of Christian philosophy that as human beings we may become "Workers together with God." And so Christ by both precept and example sought to redeem work from the disrepute it had fallen into down through the pre-Christian ages, and he evidently did much to restore the dignity of toil, for Paul, the Christian philosopher, subsequently wrote: "Let him that stole, steal no more, but rather work."

With the passing of the Dark Ages, labor began to gain recognition so that Carlyle, in speaking of the social parasites of England, said: "In God's name work—produce something, and thus you will consume your own smoke."

The idle rich—our social parasites—are unhappy; and the idle poor—our tramps—are also unhappy; and why? Both for the same reason; because of their idleness. Not primarily because either of their riches or their poverty. What makes them unhappy is the lack of that satisfaction which comes from the accomplishment of labor, the achievement of work.

In this connection, I am reminded of a patient I had a few years ago—a man who had, through inheritance and so-called good luck, come into possession of many millions, and who started out on one grand chase for happiness. In his earlier years he had been raised in comfort, with just enough of this world's goods to make it unnecessary for him to work, or worry about spending-money.

For fifteen years this fellow kept chasing the rainbow, drinking more and more, repeatedly circling the globe, always followed by a retinue of hangers-on, who delighted in keeping him half soused most of the time,

because he was more liberal when he was pretty well intoxicated—he had a tendency to give away money in smaller bunches when he was sober. And so this went on until he finally was turned down for life insurance because of high blood pressure and kidney trouble, and that is when he began to take stock.

As a result of his misspent life, and the worry over his physical condition, a nervous breakdown came on, and he was most miserable. Sanitariums, nurses, doctors, hospitals, and what not brought him no comfort, and it was about this time that I ran across him. I saw there was just one thing that could ever save this chap, and that was to go to work, but my gentle hints along this line bore no fruit, and finally I had a frank talk with him, after I had secured his confidence, and told him there was only one condition on which I would act as his medical adviser, and that was for him to go immediately to work and promise me to get married as soon as he could fall in love.

He entered into a formal agreement with me, signed a contract to do this, and the most phenomenal part of it is that he did it. He went to work. In time he got well and he actually did find a good woman who was willing to marry him. He established a home and what a transformation! Now we have a useful, amiable, successful business man, the head of an American home; a human being filled with joy and happy all the while. Again work has been the salvation of one of the idle and supremely unhappy rich.

DANGERS OF RETIRING

Once I knew of a rather unusual woman—a business woman—who was very happy; one of those cheerful

souls who was always the life of the party and seemed to travel on the sunny side of the road. In the midst of her pleasant and successful business career, a very wealthy aunt died and left her a huge fortune. As might be expected, she quit work immediately to take care of her financial affairs, and after everything was in shape and the aunt's estate settled up, she traveled for a year or two.

This was not so bad, but soon she tired of traveling, established a palatial home, surrounded herself with a retinue of servants, and began to lead the customary life of the idle rich. And now what is the result? She is sickly, ailing, miserable, unhappy—yes, worse than that, she is grouchy. She has turned into a really disagreeable sort of individual. She has few friends, and even the few she has I suspect are merely hanging around with the idea of getting something for themselves.

I often think of this case and think what a curse riches are—no, it is not fair to say that the curse is in the riches themselves; the curse is in the idleness, the indolence, the inactivity, the lack of those things, the doing of which brings joy and satisfaction. I know any number of rich people who are happy. Wealth itself doesn't produce unhappiness. It is the wrong habits of thinking and living that follow in its wake.

And, at the risk of repetition, I reiterate that work is a blessing, not a curse. Work is a necessity to modern civilized society. Not one person in a hundred can hope to be really and truly happy unless they have some useful work, some satisfactory toil, that engages their attention sufficiently to satisfy ambition on the one hand and the pride of creation on the other.

And yet, we see this primitive dislike for work creeping out today in our social agitators who go up and down in the land, preaching against work, agitating against labor, and proclaiming that the toilers are the slaves of capital, etc. The tendency seems to be to have our happiness founded not on the achievement of labor and the joy of creating things; but rather to look for satisfaction in less work and more pay.

While the laborer is worthy of his hire, and we should not muzzle the ox that treads out the corn, and while I am heartily in favor of a just distribution of wealth, while I believe that the working man is entitled to all he gets, at the same time it is a great mistake and subversive of joy and happiness, to lead the laboring man to regard money as the chief reward for his daily labor.

As society is at present organized, money is essential to happiness because of the things which it can procure and since it is the medium of exchange, it necessarily becomes a part of the reward of labor; but the sons of toil should be taught that there is a still higher satisfaction in the knowledge of their work well done. There is happiness to be found in the achievement of our efforts that is in every way superior to the mere monetary wage.

We cannot help regretting that many of our present-day social agitators are indirectly prejudicing the people against work, and we must also look with disapproval upon the tendency of well-to-do parents to raise their children in comparative idleness; whereas it would have been a genuine blessing if their sons and daughters had been taught how to labor, had been initiated into the joys of productive toil.

In this connection, I want to tell a story about a retired manufacturer, a man who toiled hard from his youth—another one of these so-called self-made business men, which merely means that he inherited such tendencies and urges, that for sheer joy, he went through all these efforts and struggles, and thereby built up his business and accumulated a fortune. He was successful because of the inherent traits handed down by his ancestors. He had been a hard worker and his wife was very fond of travel and she had exacted a promise from him that when he was fifty years of age, if he had a certain sum of money laid by, he would retire, that they might travel and enjoy life.

Well, it developed that when he reached the age of fifty he was possessed of sufficient wealth to enable him to keep the promise, made years before, to retire, and so he relinquished the business and started out to enjoy life; and it seems that with his wife he had a very enjoyable time for the first year. They encircled the globe and then he came back to enjoy his hard earned ducats and to take a good long rest.

But things did not go well. He soon began to ail. He got to thinking about himself. He imagined he had first this and then that. He began paying regular visits to the doctor's office and when his medical adviser didn't give him satisfaction as to the real nature of his subtle diseases, he began going to sanitariums and all that sort of thing, so that by the time he fell into my hands he was a confirmed hypochondriac. And what did I do? Kept right at it for four months until I got that man back at work. In four months more, after I had him back on the job, he was a well man—a happy man, and I don't believe any amount of money, or any-

thing else on earth, could ever get that man to retire. To everyone he now says that he expects to die in his boots.

What a mistake for anyone who has worked continuously throughout a lifetime, to seek happiness by retiring to enjoy idleness. True, increase in years means the necessity for modifying work. I heartily approve of cutting down work, sloughing off the non-essentials. I believe it is a great mistake for men above fifty to continue to work as they did when they were thirty or forty, but that is another thing as compared with retiring. Lessen your work, but stay on the job. Take vacations if you want to—two or three times a year, and two or three weeks at a time, but don't quit. Develop outside interests, play golf, go fishing, work in the garden, get a hobby—but don't quit; stay on the job.

Work is indispensable to happiness, and those who have worked with joy and satisfaction at some task until they are fifty or even sixty or more, will not find happiness in retirement.

When it comes to the majority of the nervous breakdowns, neurasthenics, etc., I depend on the work cure, not the rest cure. True, when patients are underweight, it is sometimes best to fatten them and rest them up to start with—put them to bed, say, for four, six, or even eight weeks—then I get them right out and put them to work. I repeat—nervous people need the *work cure* and not the rest cure.

WORK CURE VS. REST CURE

Of course, we should select work that is adapted to the patient. We should not expect feeble souls to

try to do a giant's job. Try to find work that is enjoyable. Patients do best when engaged in some task that they can take satisfaction in, though, at first, sometimes it is necessary to stick to the job and learn to like it.

It is highly desirable to get into some work that has a future to it, something that will let you grow, and always we want to be where we belong or as near that place as possible, or in line for that place. We want to look forward to a future that is acceptable to our tastes, ambitions, and abilities. In other words we want *congenial* employment.

I remember a few years ago of advising a man to change his work. He seemed to be so utterly miserable, so very unhappy—not only with some of his business associates, but his chief, the general manager of the concern, was of an overbearing, grouchy type, and he kept this poor fellow on needles all the time. He never knew what moment he was going to be bawled out for something he hadn't done, or inordinately criticized because of some trifling matter. And so, we advised him to change. He went into a new position at less salary, but his associates were pleasant, and he rapidly rose from the ranks in this concern to become vice-president and general manager.

Let me tell you about a man who was sick and heart broken. He had been licked in the game of life. He had developed an A No. 1, first class "inferiority complex." He had submerged his abilities and buried his talents and had, in the firm he worked for, become merely a "rubber stamp." All this worried him and he was on the verge of a nervous breakdown, when, as a part of the study of his case, this situation was

disclosed. He was advised to resign, to go out and start life all over.

At first he was afraid to do it, but finally he made up his mind and did so. It took him a year to find a new connection, and exhausted most of his savings account, but he found a new place. He got into a place where individuality was not suppressed, where he had a chance to bring forth his talents, and to use them. He found a place where ability was appreciated and where he was given a chance to forge ahead. And what happened? Of course, he got well. He cheered up and today he is happy, joyful, and doesn't look like the same man. Such a change has come about because his employment is now *congenial*.

Your work should, if possible, be along the lines of your own choosing, and consistent with your temperament and your capacity. The better you like it, the harder you can labor without harmful effect on your health and your nerves. To my mind, there is no more dismal sound in the world than the "creak, creak, creak," of a square peg in a round hole. But speaking about square pegs in round holes, I would rather hear their abominable "squeak" than no sound at all. I can imagine nothing more destructive to happiness and contentment than idleness. It is vicious in its undermining qualities.

I know that people are always happier when they have something to work for—some goal to attain. I have watched the finger of ambition touch the slumbering intellect of idle people, stirring them into action. I have seen them turn from drones into workers, and I find it impossible to overestimate the happiness that the change has brought.

Invention, though it may for the time being take out some of the individual elements and satisfaction in craftsmanship—nevertheless, labor-saving machinery and improved tools have done much to liberate man from the long hours and other forms of drudgery connected with his daily work. The one thing characteristic of the Nineteenth Century was the development of labor-saving machinery and the improvement of the working tools of man. We cannot help but recognize that in the end, these mechanical developments have helped to liberate man from his longer hours of toil, and thus enable him to have more time for mental culture, social improvement, and spiritual advancement. Genius has added enormously to the enjoyment of life.

ADAPTATION TO WORK

In this connection, I recall the case of a business woman who gradually sickened, lost interest in her work, and became very unhappy. Her efficiency was so cut down that she lost her position. She went through subsequently not only a nervous and physical reconstruction, but also one of mental rejuvenation. She regained her courage, got a new position, a different kind of work, different associates, got well, kept well, and was for many years, happy; finally married and is today presiding over a happy home, and all this came about by getting out of an unpleasant and unfortunate business environment and getting a position where the environment was favorable, helpful, and inspiring.

When we come to study work, we should also pay some attention to our fellow workers. We learn to like our working companions. You know the way

Man said that if a man would have "friends he must show himself friendly."

I know of a woman in the business world who was very suspicious, and everybody she worked with disliked her. Of course, she thought everybody was haughty and disdainful to her. She thought all the rest of the folks were not what they ought to be. Her attitude was that "all the regiment are out of step but Jim." At least this was her experience for a number of years. Finally the worries and anxieties of her life so multiplied that she suffered a partial nervous breakdown. All this came out in her emotional analysis; she came to see herself in a new light and decided to get back on her feet and go to work and try things all over.

She has been working a year and a half now in her new position. I understand not only from her, but from other sources too, that she is well liked—she has many friends. She believes in her fellow workers. She trusts them. She likes them. In brief, this woman has become a normal, happy worker; and we must not forget in this connection that sometimes when we are out of touch with our fellows and out of joint with our work, the trouble might possibly be in us. It is well to take stock and look oneself over, and see just where the trouble lies.

Sometimes it is a good plan to use common sense and judgment in choosing work. I want to tell you about an unhappy stenographer who had struggled along to go through business college and who got a position she didn't like, where she was working hard for \$22.50 a week, and spending all her money for board and room, carfare, and lunches. She just didn't

have enough left to buy the clothes she was supposed to wear in the place she was working. Finally she got the "flu" and the result of it all was discouragement, almost despair.

She said she didn't like stenographic work. She wanted a home; she liked children. She was a young girl and it seemed it would be some time before she would have a home of her own and children of her own, and so we advised her to take a nurse-maid's course and go into that work. The idea appealed to her. She entered into the plan with enthusiasm. What was the result? She is now getting \$30 a week, with board, room, and laundry. She has no carfare or lunches. She is saving more money every week, actually putting it in the bank, than she used to earn, working as a stenographer, and she is happy; she is just tickled to death over her work.

What a pity to break down the health of a stenographer at \$22.50 a week—paying her own expenses—when you can make her happy at \$30 and no expenses to pay. This is a question of judgment, of using one's reasoning powers in this matter of selecting work. Many people could improve their position if they would do a little real thinking about these matters.

Now, while I am talking about common sense and judgment in selecting work, and while I believe in using modern psychology in this business of vocational guidance, at the same time, I don't believe in trying to feel the bumps on a person's head and then undertaking to tell them what work they ought to take up, or whom they ought to marry. There is common sense to be used in this advice about using judgment and discretion in choosing our work.

In this connection, of course, we should always bear in mind the danger of being over-ambitious—of undertaking the impossible. There is no sense in spoiling a good farmer to make a second rate lawyer or a third rate doctor. Parents, educators, and all concerned should try to help young people in these things when it comes to choosing their life work.

THE IDLE RICH

I want to tell you the encouraging story of an idle rich woman who became so bored with life itself that she longed for death. I want to explain to you how, after a conference one day, she said she had honestly looked the field over to try to find something she might with propriety work at, and then I suggested that she go in for club work. This idea appealed to her at once. She, with her leisure time, became, in the years following, a great club woman, a useful club woman. And some of her idle money has also done a great deal of good. She has been made supremely happy by these activities; her health has improved; she sleeps well. In brief, she found a job in club life and it has redeemed her from the sick, whining, complaining, unhappy life of former days.

Sometimes rich people can make a useful job for themselves. I remember well the case of a nervous, dyspeptic sort of individual, a man who was very wealthy. He lost his wife, he had no children, and he thought about giving most of his money to certain charitable organizations and spending the rest of his life abroad. I advised him to found a new institution. The idea appealed to him. He went to work with architects from the ground up. He built a philan-

thropic enterprise, and he stands at the head of it to-day as its administrator and general manager. He is one of the happiest, not to say most useful men, in this generation.

You see, he has all the elements for happiness in his work—kindness and sympathy; he not only takes satisfaction in having created this institution over which he presides, but every good and human trait is finding expression in his work. The more of the real, human touch we can get into our work, the more we are going to enjoy it, the happier it is going to make us.

We must remember that there is a real culture to be found in work; there is education in toil. No college can give a course that is superior to that discipline and training to be had in the University of Hard Knocks; and we must also recognize that we may beautify our tasks by the spirit in which we perform them.

3. SELF-CONTROL—COMMON SENSE DISCIPLINE

Self-control—common sense—is essential to happiness. If you are going to insist on being wholly original and looking at most things in life entirely differently than the majority of your fellows—well, then, you are doomed to suffer numerous disappointments. You are going to experience many sorrows if you persist in the notion that you can always have your own way. One of the very first essentials of living a happy life is to learn how to be a “good loser.”

I do not mean that you should be a sheep, and blindly follow the lead of others; but conventions were made for the happiness and safety of the majority, and kicking against proven and accepted things isn't going to make for contentment.

While improvement of environment does add something to the sum total of human happiness, it is not after all the chief source of joy. Advanced social legislation, improved working conditions, etc., all help our fellows in that they give them a better opportunity for enjoying life. Some of them are wise enough to improve it; others oftentimes use these opportunities merely as an occasion for plunging into those practices and experiences which unfailingly lead to sorrow and grief.

We should also remember there are grades of happiness. It takes a great deal more to make a cultured soul happy than an individual of limited vision and meager education. Those of higher culture must enjoy opportunities to extend that culture, and happiness to them, therefore, comes to embrace not merely the physical pleasure of living, but also opportunities for reading and meditation.

We must be careful not to confuse our *wants* with our real needs. Supplying our real needs tends to make us happy, but the quest for the gratification of our wants sometimes leads us into endless turmoil and difficulties. We must not expect the impossible. If we don't expect so much our disappointments will be fewer and less keen.

We can really change the "tastes of the soul." We can determine whether or not we will give audience and attention to the whines and complaints of sorrow and depression. We really can control the association of ideas so as either to starve or feed the ancestors of sorrow.

We must never fail to recognize that necessity is mother to those efforts and exertions that foster joy and yield happiness. Let us master the art of meeting

reverses, overcoming obstacles, and surmounting difficulties. Let us acquire the art of living with ourselves as we are and the world as it is.

No system or theory of ethics can bring satisfaction or hope to survive if it leaves out happiness. Neither can we accept it if it is devoid of moral ideals. We must come in the end to judge happiness not only by means of the pleasure it affords, but also by its real purpose and permanence.

Because fools are levituous constitutes no reason why wisdom should be shrouded with such gravity and overmuch sobriety. We must get over the notion that only shallow personalities can be joyous and happy. Happiness is in every way compatible with wisdom and learning.

EMOTIONAL SPREES

We must learn to direct the power and force of sorrowful emotions and passions into the service channels of joy and happiness. We must learn in our efforts at emotional control, how to make even sorrow pay tribute to happiness. Those men and women who possess the highest control of their emotions are in position to experience the highest joys of living. Are you allowing some foolish, silly *pet peeve* to ruin your happiness? Is someone always getting on your nerves? Do certain types of people "get your goat?" Do your best friends sometimes annoy you?

You are not going to enjoy true happiness while you are a victim of "nervous jags." Many a reader who would look with horror upon going on an alcoholic spree, does not hesitate to indulge in frequent "emotional sprees"—nervous "blow-ups." Most people en-

joy "thrills," and when we can't get them otherwise, we permit ourselves an "emotional sprawl" now and then.

The erratic, neurotic, unstable individual is disposed to indulge in "sprees." Some get drunk, others get hilarious. Some go out in quest of new worlds to conquer, while others indulge in a vicious debauch. Some risk their substance on the wheel of fortune, while other sorts of odd geniuses indulge in an "emotional sprawl"—a nervous blow-up. Some nervous people have periodic temperamental explosions—hysterical seizures. Many folks with high ideals and spiritual sentiments would be shocked at the idea of a cabaret and champagne spree, but such individuals will go on one glorious "wild and woolly" nervous spree without the least compunction of conscience; and tremendously enjoy the ministration of doctors and nurses, on the one hand, and the solicitous sympathy of friends and family, on the other.

Now, at bottom, in their real physiologic root and psychologic origin, these different sorts ofsprees are practically all one and the same thing. They are an outcropping of habitual repression, of constantly recurring emotions which so accumulate as to result in these periodic blow-ups. They all show the same deficient self-control.

Now these emotional or nervous people—and nervous people are always emotional—are wont to lay the blame for these upheavals on some past experience or on what someone has said or done to them. They always have a plausible alibi. But they must learn to face the responsibility for these emotional spreess and cease to excuse themselves for these breakdowns in

nervous morale. Even if someone else apparently contributes to these periodic upheavals, the nervous individual must recognize that he is, after all, morally responsible for the breakdown which he must understand was largely determined by the way in which he *reacted* to the sayings and doings of other people.

The trouble with most nervous people is that they are bestowing too much thought and sympathy upon themselves. They are wasting on themselves those very things which the world is dying for the need of—love, pity, and sympathy. That is what we mean when we tell these nervous folk that they are self-centered, self-absorbed, and introspective. They are in some respects like a dynamo that is short circuited; using up an enormous amount of energy but using it all up within itself. Such a dynamo is sick, and such nervous people are likewise sick—nervously, emotionally sick.

A few weeks ago I met a woman who was “all fussed up” over a theatre party she was to attend—all worried and over-anxious about this engagement. In fact, she made herself sick for a whole week worrying and fretting about this party; and then when it was called off because of sudden illness, she promptly “blew up”—threw a fit—went to bed and sent for the doctor. In plain English, she went on a “neurologic toot”—just like many a weak-willed man goes off on a spree when he encounters disappointments or meets with some sort of trouble.

SOME “PET PEEVES”

During the time of this writing I made note of a few things that peeved some of my patients. One man was upset because a new business partner was always

saying "listen" as an introduction to anything he said. A woman allows her roommate to "get her goat" because she leaves her things strewn all over their apartment. A business man literally "blows up" if anyone in the office is a moment late at work in the morning, and he sees to it that he is there early enough to indulge in his favorite nervous jag.

You might be interested in knowing how we helped this business man who got so worked up over his partner always saying "listen." I was convinced his partner would probably continue this habit, so I set about to discover the best way of teaching my patient *tolerance*—helping him to reconcile and adjust himself to this little mannerism. You know we claim for ourselves the right to live our own life in our own way, and we ought to be willing that our friends and associates should enjoy the same privilege.

Well, the very first conference I ever had with this patient I discovered he had a habit, every time he finished a paragraph of speech, of adding—"Do you understand?" It was very annoying to have him tell you something and then invariably ask—"Do you understand?" So when he complained so bitterly about his partner, I went right after him—told him about his own mannerism and explained how he should devote all his energies to breaking himself of the habit, that I thought his habit was worse than his partner's, and that he ought to try to cure himself of his own ailment first, and then try to "laugh the whole thing off."

The recognition of an equally or more objectionable habit in himself developed tolerance and sympathy for his partner. He had a friendly chat with his associate

—learned how his own “Do you understand?” irritated him, and now he tells me they are “having the time of their lives,” both trying to overcome these habits and enjoying the joke of it all immensely. And by watching each other, in less than six weeks they have just about mastered their troubles.

Here comes a woman who is on the verge of nervous prostration over her maids. It seems she is unable to get help who will do things just the way she wants them done. She is hard to please, but she prefers to lay it on the maids. What a blessing it would be if she only had to do all her own work for about six weeks!

One man's pet peeve was to “blow up” when his wife let him get off the trail when they were motoring. This worried her so that she all but refused to go on a trip East with him, and came to my office to tell me her troubles. Now, I could not get hold of her husband to labor with him about being more thoughtful and kind to his wife, so I had to concoct a plan which the wife could carry out. I prescribed driving for her—not long stretches, but to do half the driving each day. This, you see, compelled her husband to manage the road maps—well, of course, you know what began to happen—he let his wife get off the trail every now and then, and I had rehearsed her so that she could “blow up” in exquisite style—simply get furious at him for failing to keep her on the right road, only I had taught her to finish each explosion of temper with a hearty laugh—and go on just as if nothing had happened.

Would you believe it! This fellow really had sense enough to “catch on” to the whole thing; he began to “laugh it off” when his wife lost the way, and before

the passing of a single summer this thing which threatened their happiness was all but gone, and now when he starts to "blow up" she laughs—and they both laugh—they are having real fun out of it. Really, I wish all wives would take their husbands less seriously in little matters like this; they should learn that a husband's bite is never as serious as the bark. Sometimes I think it is a real kindness to allow a husband to indulge in just a little growl now and then.

Then there was the man who could manage a big business but got the "jim-jams" just because his wife couldn't manage the household affairs to his liking. Next was a good-hearted mother who said the childish pranks and commonplace noises of the children were simply driving her crazy. She was wholly self-centered and seemed to take no pleasure in seeing the little ones enjoy themselves.

Now, when it came to helping this mother, I found I had a real job on my hands. I talked and reasoned with her, but it did little good. So when I saw we were falling down on the job—saw this mother was gradually losing ground—we took her away from the children for six weeks, put her on a rest cure, diet, etc., and then before we sent her back home we tried to readjust her viewpoint of raising children, persuaded her to look upon her little ones as playmates, taught her the value of growing up with her children—living life over again and keeping young with the little folks—in fact, reconstructed her whole theory and practice of child-culture.

And now I wish you could visit that home; why, all the children in the neighborhood want to congregate there, they have such great times with this playing

mother; she has become the ringleader in all the fun and can make just as much noise as any of the youngsters. I'll never forget what the little six year old told me the last time I called at this home. He rushed into my arms and as he hugged me, he said: "Oh, Doctor, we are so glad you cured mamma; now we can make all the noise we want to, and we just have the most fun all day long." And the mother looked up and smiled.

Yes, she is cured—first of her tired nerves, and second of the notion that the happy and gleeful noises of live, healthy children get on her nerves. She has changed her mind, her viewpoint, her reactions; and now is getting joy and happiness out of the very things that formerly "got on her nerves."

Another woman enjoyed an emotional spree for no other reason than that her husband and daughter insisted on sitting in rocking chairs—and they rocked incessantly when they read. A cynical young woman was bored by the fact that some of her associates were so hopelessly "mid-Victorian." A well-behaved woman wanted to scream every time she saw anyone cleaning their finger-nails in public.

I must confess failure in helping the cynical young woman. I think it will require some real sorrow and a little more experience in life to cure her; but I was able to help the woman who had such trouble with the rocking chairs. I told her I could undertake to break the daughter of the habit, but that I was afraid to tackle the husband. I tried to show her that this rocking chair habit was harmless; that it was not like drinking, smoking, and such practices; that her husband probably derived great satisfaction from it and that

she should make up her mind to enjoy seeing him enjoy himself.

Then I explained that family life, community life, even national life, had to consist of give and take; that we cannot always have our own way—majorities rule in a republic, and since both the other members of the family preferred to rock their chairs, I prescribed a rocking chair for her, told her it would assist in developing the muscles in her feet and ankles (she suffered some from flat-foot tendency) and at last I persuaded her to join the rocking chair brigade, to make it unanimous for the family. While she complained bitterly for several weeks—now, she can rock or not just as she pleases—and what's more she said to me not long ago that she could have "a great time watching a whole regiment rock if necessary." You are enjoying real liberty when other people don't get on your nerves.

Perhaps I should confess that I got this woman to master her dislike for rocking chairs by telling her of my dislike for olive oil in salad dressing, and how several years ago I just made up my mind to overcome this dislike—that since most folks like olive oil, I would force myself to eat it on every occasion, at least until such a time that I could do so without making a bad face about it. I decided to accustom myself to tolerate what the vast majority of my friends enjoyed. There is no harm in olive oil—in fact it is a good food—and so I declared war on my foolish minority prejudices and I won. I don't think I'll ever like the stuff as I do strawberries and cream, but I can eat it; I've mastered my dislike to the extent that I can eat salad any place, any time, with anybody, and with any old dressing they may happen to put on it—and I'm happier because I've

overcome that notion that olive oil always spoils salad dressing.

Now, about the woman who gets all wrought up when she sees anyone cleaning their finger-nails in public. While this woman has helped her general nervous situation, she hasn't overcome this habit. I don't know that I have the heart to try to force her to make a stronger effort. It really seems that most folks ought to have time in their own homes to clean their finger-nails along with the rest of the morning toilet.

You know, I don't want to give the impression in this book that everybody should do just as they wish and that the rest of us must somehow get used to it. I think some of these things we are talking about are enough to get on most anyone's nerves, even those of us who are most normal and well-controlled. I frankly grant that it is incumbent upon some of these other nervous people to reform their objectionable habits.

I don't want to give the impression that I approve of making one's toilet in public, and that everyone else has to get adjusted to it. I believe in good manners, but when all is said and done, I want to impress upon nervous people that no matter where the blame rests, if we allow other folks to get on our nerves we are allowing them to tyrannize over us. No matter how reprehensible their practices, we just cannot afford to let them make monkeys of us; we must not become so enslaved to our reaction to these things that they make life miserable for us. We can't control the habits of the rest of the world, and therefore we must (in self-protection) learn to react with less vehemence. We must exercise self-control just to save our own nerves from being constantly on edge and to prevent them from

growing on us to the point where it will literally give us the "jim-jams."

What I am trying to do with this woman is to teach her that she will have to continue to live in this world as it is, that she cannot possibly regulate and control the habits and practices of all her friends and neighbors, and therefore, while she may continue to make mental note of the fact that she disapproves of people cleaning their finger-nails in public, she is to become such a master of her own nervous reaction, that she can develop such a high degree of self-control over her own feelings and impulses, that she doesn't have to have a nervous chill or emotional blow-up just because these uncouth persons continue to offend her sensibilities. In time, I think we will succeed, provided we can get her health and nervous system built up and straightened out, so she will have a better constitutional foundation for exercising self-control.

You know it is very hard for a nervous person to win a fight along some particular line like this when they are "shot to pieces" constitutionally. They must pull themselves together before they can win battles of this sort.

FASTIDIOUS NERVES

The reader should not get the idea that we always succeed in helping these nervous people. Sometimes they sit right down and refuse to help themselves. In taking a large group of this class of patients, I find that we help about half of them over their troubles and the other half refuse to play the game or they quickly get discouraged and try some other system or method, some "ism," "pathy," or "cult." But I do want to say .

this: every time, without exception, when it comes to the management of these functional nervous disorders—unfailingly, if the patient plays the game and carries out directions—these people get well, they master their difficulties.

Of course, these folks don't get rid of their wobbly nervous systems and they have to go on in the school of self-control until they learn how to manage themselves more efficiently all along the line, but this should be understood by all those who are victims of these nervous habits and tendencies—they can get well if they will.

A middle-aged woman was unhappy because her sister—also living at home—"got on her nerves"—the sister chewed gum. Now, this is one case where I didn't go through with the battle—I started in good faith, but when the sister (who was a very conscientious sort of person) heard that her gum chewing had really driven her older sister to consult a doctor, well, as she subsequently explained to me, she decided to give up gum. She told me the Bible said if anything of that sort "offended your brother" you should give it up—so she quit. She got the good out of the situation instead of the other sister.

One young woman was getting the "jim-jams" because grandfather constantly tapped his cane on the floor while sitting in the living room. A wife was ruining her nerves over a nervous habit on the part of her husband of incessantly "clearing his throat"—and it just made her "furious" because he had to indulge in a sharp, barking cough every time he went to answer the telephone. Here is a case where we are working on both sides of the trouble. Having explained to the

husband the injurious effects of this dry, nervous cough, he is slowly overcoming the habit; while we have explained to the wife that she no doubt has several little habits that may annoy her husband as much as the cough worries her. She has decided to rise above the annoyance—to overlook it as a trifling personal mannerism—no matter whether he overcomes it or not. All over the establishment where this man works and at home, I've had little signs placed on the telephone which read, "Don't cough into this phone—it's insani-tary."

I have a fastidious patient who specializes in all sorts of "eating noises." If anyone makes the slightest noise consuming their soup or any other food, she loses her appetite and wants to leave the table.

Another high-strung woman is all but sick most of the time, worrying over what other people are thinking or saying about her. Here is another man who can't stand to see a person pick his teeth. He once refused to sell a piece of real estate just because his prospect had a toothpick in his mouth.

I wish I could tell you how I cured the woman who gets so disturbed over "eating noises," but the truth is I still have her on my hands. This is only one of a score of things that "get on her nerves." She is one of those proverbial "bundles of nerves." I am trying to teach her the art of living with herself as she is and the world as it is. I am trying to help her to judge and estimate people in accordance with their heredity and opportunities for culture and education. I started out with the animal world, showing her how she was not annoyed by numerous unconventional and uncultivated habits and practices of our lesser brethren—and

then I'm trying to help her to see that various races and nations as well as numerous persons have their own way of doing things—that our way is not necessarily always right or even best, and that we are going to be everlastingly unhappy if we are doomed to suffer because of all these things which other people do and which we are powerless to prevent their doing. I believe we are going to succeed, but we will have to make this woman all over. She will do it step by step just as you climb a ladder. It will be a long pull and a hard job, but I think she will go through with the undertaking.

A man of rare patience can stand anything but to be pushed or shoved in a crowd—he “blows up” when this happens. Some people have “fits” when others mispronounce words. I know of a woman who refused to marry a splendid fellow just because he would pronounce Italian with a long “I.”

One woman's pet peeve is to see a dirty child—one neglected by its parents. Another is made nervous by a neighbor who comes over and talks fast and stays too long. She has nervous chills after the visitor goes.

What do you think of getting the “fidgets” just because you find yourself in a room or other place where there is no clock! This woman ought to wear a wrist watch. A business woman “blows up” when a man “flips the ashes” from his cigar on the office floor. Still another woman gets so nervous she leaves the theatre when anyone next to her eats candy or popcorn.

I know a woman who, wherever she goes, never gets through talking about a business associate who always leaves her chair in the passageway and hangs her coat on the wrong hook. A patient woman will

stand most anything but "goes wild" if anybody puts their feet on the back of a theatre seat.

A woman had "brain storms" if a servant or any member of the family touched a thing in her dresser drawer or happened to leave a drawer open. She acted like a lunatic if she didn't find things just where she put them. Another pet peeve was getting nervous watching someone cross their legs and toss the foot up and down.

This woman who had "brain storms" when anybody touched her private belongings is an interesting case. I tried to help her for several months, but didn't get very far with her. She did not seem to grasp what I tried to tell her; for some reason I couldn't get hold of her. In the meantime she passed through a very severe physical illness, and it was during this sickness that a neighbor—a very religious woman—called on her one day and there sprang up an association which survived this illness and eventually resulted in this patient embracing the religious beliefs of her neighbor—she joined the church, etc.; and somehow, some way, in this new experience she underwent such a psychological transformation that all her pet peeves (for she had several) suddenly disappeared. A real change seemed to have taken place in her life.

Equally wonderful cures of nervous people have been brought about by simply falling in love; and while some reader may smile at this statement, nevertheless, it is true. You see, self-centered nervous folks (unconsciously selfish) are wonderfully helped by any and everything that helps them get their minds off themselves, and a love affair is one of the best experiences in the world to scatter the thoughts and make us think

about something outside of our own feelings and comforts.

I know a woman who "just can't stand" to hear people talk about the "good old days," how much better things used to be than they are now; and I have a patient whose pet peeve seems to be the budget system.

Among other pet peeves I have encountered recently are the following: To be kept waiting for an appointment; to have to sit in a movie or at the theatre near a person who is talking loud enough to disturb the performance; to have persons sit in the back seat of the automobile and try to drive the car; to listen to persons describe the symptoms of supposed disease, or dilate on the details of their recent surgical operations or other misfortunes.

A woman recently confessed to me that it almost "drove her wild" when anyone would drum with their fingers on the table or the arm of a chair. Another woman had tantrums whenever a salesgirl would call her "Dearie;" while an otherwise well-controlled man of middle age "boiled within" when anyone would presume to read the newspaper over his shoulder. And so the story goes on. At any length we could recite these commonplace little habits, mannerisms, and thoughtless acts which, while they do not amount to much, are seized upon by our fellow men and elevated to the dignity of "pet peeves."

MARRIED LIFE PROBLEMS

A married woman has a husband who tries to be funny—he's hardly a natural born humorist—and his attempts to be smart terribly upset his wife.

Now here is a real problem and one that is very common in the case of married folks. You know when I stop to think how serious a business getting married is—in fact, marriage is just about the most serious and important business on earth—I say, when I stop to think how the majority of people go into it without any preparation or special training, I am not surprised that divorce is increasing. It is a wonder to me that many of these married couples get along as well as they do. They could not expect to succeed in any serious business undertaking in life which they might enter with so little preparation and thought, but old Mother Nature helps a lot of them out and somehow they learn to get along as time goes by.

You see, marriage, aside from the problem of raising the children, is largely an experience, a discipline, that consists in give and take. Of course, I don't believe any marriage is going to be happy if there is too great a variance in temperament and tendencies; but on the whole it does us all good if our life-mates are a bit different in that it helps us to refashion our own characters; at any rate, it breeds tolerance—consideration for other people—and tolerance is wonderfully necessary in order to get along well in this life.

So in the case of the married woman who is upset by her husband's humor, I am trying to help her to see if there isn't some real subtle humor in her husband's wit after all. I haven't succeeded very well as yet, but I am developing her sense of humor, and I hope to get her to the place where she will heartily laugh at the sight of her husband trying to be funny when he isn't funny, and she does laugh uproariously about it in my office.

HOW YOU CAN KEEP HAPPY

You know every doctor meets this constantly—this experience of married folks irritating each other. Of course they don't tell everybody, but they will tell the doctor. About six weeks after folks are married they begin to discover things in each other that are a bit undesirable, not to say irritating. Now, I believe in married folks being frank and honest and trying to help each other overcome their most palpable faults; but in the case of these little and peculiar personal traits, learn to enjoy them; have a good laugh over them; be big-hearted and tolerant; love each other in spite of them.

I heard a song the other night over the radio that made me laugh heartily. You know we have folks with such a peculiar arrangement of the teeth that they can hardly talk without a shower of saliva, which is very annoying to some people, and the chorus of this song was to the effect that a fellow had a sweetheart who "talks like a grapefruit, but I love her just the same."

Now in married life we take each other for better or worse, and we must not be so foolish as to let little things like this upset the happiness of the home. More than once I have seen an otherwise happy home spoiled over just such trifles. But as I say, these folks are foolish if they allow these little, undesirable personal traits to influence them so seriously. And by the way, I notice that the people, at least the married folks, who are so easily upset and have so many pet peeves about other people are usually the very ones who are carrying around grudges against their husbands or wives because of some little foolish habit that gets on their nerves. I think we had better begin at home with this whole business and get straightened out.

If there is something about the home folks that is keeping your nerves on edge, go to the mat with them. Help them overcome it, and if it is something they can't or won't overcome, then you overcome your unnecessary and unwholesome reaction to their little faults. Show yourself big enough to rise above them and live above them. This is the way some of these things have to be handled. We just simply can't make this world over to suit ourselves, and sometimes it is well to cultivate the loving attitude, yes, that blending of love and sympathy which was the mother's attitude as she watched her boy, marching out of step with the regiment. You remember she said that "All the regiment are out of step but Jim."

I know a woman who is so disgusted with her husband—all because he has a nervous habit of picking or rubbing his nose—that it has spoiled their married life and about ruined her health. He doesn't take his fault seriously and his wife simply can't or won't curb her emotional reactions of disgust and resentment.

The best methods for gaining control of your emotions—the technic for mastering your "pet peeves" and acquiring real self-control—are fully discussed in Part IV—The Secrets of Emotional Control.

④ HUMAN COMPANIONSHIP—PLEASANT *start here* ASSOCIATIONS

Man is naturally a gregarious* animal—he likes to live in tribes. Human beings are inherently social beings. No normal individual likes to live by himself. Associated with this tribal instinct is the emotion of

*See the Appendix for further discussion of this and other human instincts and emotions.

security. We feel safer when we mingle with our fellows. More or less social life is essential to happiness. The higher sentiment of friendship presupposes that human beings are going to enjoy the satisfaction of working together and playing together.

Too many of us are unhappy because we are, like Robinson Crusoe, marooned—socially speaking—on a lonely island. If out of more than one hundred million of fellow citizens, each of us has half a dozen real friends, who love us and care for us and who are unselfishly interested in us—well, if we have such a number of real friends, we are indeed fortunate.

We are beholden to another duty—the duty to make our friends and our fellows happy as far as lies within our power. Happiness of the individual which expands into the happiness of a people is a great influence to prevent wars.

There is too little individual joy and happiness. We live too much by mass emotion which is so easily swept into the impulse of war. There is too little consideration, in the nation's life, accorded to our higher personal sentiments. Man is a social being and happiness requires a social life.

In olden times speech was not only a means of self-expression, but it was the chief mode of instruction. It was one time necessary to do by the spoken word, by oratory, what is now done by newspapers, magazines, and books; and no doubt there was much real happiness associated with the more liberal employment of speech in former generations, because it meant more social life on the part of the people; there was more of a coming together to hear the news of the day and receive the instruction of the hour.

Today we sit in our homes reading the daily papers, and listening to the radio. The art of conversation is at low ebb, and the social life of modern times is greatly curtailed; but we must not forget that man is still the talking animal, that there is real satisfaction associated with conversation. Speech which is of the sincere and restrained variety, is a means of the highest self-expression and can become the channel not only for self-satisfaction but also for transmitting instruction, encouragement, and inspiration to our fellows.

While most of the special senses are designed with the idea of admitting impressions into the mind, speech is the one human gift which is designed to afford a means of self-expression, and normally employed, is certainly no small source of self-gratification, happiness, and joy.

A solitary life predisposes to introspection, self-pity, and neurasthenia. There are any number of human beings who do not thrive health-wise if they are compelled to live or work alone. It is not generally known that neurasthenia and nervous breakdowns are more common in the country as compared with the city. This is not only due to the long hours which the farmer puts in, but also to the loneliness of his life. Very few persons can get happiness out of a monotonous life. Variety is truly the spice of life.

I remember well a few years ago a case of threatened nervous breakdown on the part of a farmer in a mid-western state, and how we averted this calamity by taking him off the farm for a year and putting him to work in a factory where he was mingling all day long with other men, and where he had the moral support of fellow workers along by his side to keep him

at his job, and thus assist in keeping his mind off himself.

THE DREAD OF ISOLATION

Most human beings, if compe'lled to be alone for any great length of time, will at least surround themselves with domestic animals. The lonely shepherd is not the only isolated human being that enjoys the company of a dog. If a boy can't have a playmate, if he is an only child in a family, he at least wants a dog; and wherever possible he will be found casting his lot with some "gang." Man is truly a tribe animal and he is never happy and satisfied when he is compelled to be alone.

The case of a lonely and peculiar bachelor comes to my mind. He lived more or less by himself, but was far from being happy, and all the while he would complain about his digestion and other vague miseries, aches, and pains. When about forty years of age he accidentally met a woman of about the same age, and however it came about, they got married. He began to cheer up and subsequently they adopted two little orphans and you could hardly find a happier man within the confines of the country.

So many times we see cases like this that so clearly go to show that man is not happy unless he can enjoy the companionship of his fellows. Even work, indispensable as it is to happiness, is not always joy-producing when it is solitary. We like to work with our fellows. Group employment is more conducive to the enjoyment of life.

Sometimes even married life when it is childless does not yield the happiness and satisfaction that it otherwise would. You know someone has said there should

be no home without a child and no child without a home.

We get comfort and satisfaction out of associating together in clubs, lodges, churches, and other social groups, as well as in the home. Even much of the benefit of our play life is due to the fact that it affords human association. There is a chance for team work.

You know they tell a story about two of our American poets who used to visit each other in the evening, and how they would sit there by the hour, sometimes the whole evening, smoking, hardly saying a word, and how they would separate as the hour grew late, and one would often say to the other, "Come again, Alfred, we have had a grand visit."

There is comfort and satisfaction in the presence of our fellow creatures even though we sit about in comparative silence; although few words may be spoken, there is the pleasure of companionship, the satisfaction of association that cheers our hearts and satisfies this innate gregarious craving for the presence of the herd.

Who would think of starting out on a motor trip all by one's self? Not many. Of course, there are exceptions to the rule. We have certain peculiar and odd geniuses who, because of some twist in their psychology, prefer to be alone; but even if these queer souls could be jogged out of their solitary rut, they would find life newly illuminated and brightened if, through some chance, they should be forced to enjoy the company of their fellows.

You know, good mixers are usually happy, not merely because these traits are likely to travel in company, but from the sheer fact that by being good mixers they are afforded more liberal entrance into human society.

They enjoy more friendly association with their fellows and it is this element of human companionship that adds so much to their happiness.

You know the average human being not only wants to be in the company of his fellows throughout life, but most of us would shrink from the thought of even dying alone.

There is the case of a lonely shoemaker who became very much depressed, and who puzzled me for a year or more. Finally I decided that it was loneliness in his work that was responsible for his mental and physical condition, and I advised him to sell his little shop and go to work in a shoe repairing establishment where six or eight men were working all day long. Gradually he began to recover from his depression; his digestion improved; and at the end of the first year in his new position, he was a well and happy man.

Another interesting case—that of a lonely woman, a widow, who lived in a large mansion and was waited upon by five servants, but who was socially alone. She was exceedingly lonesome. Finally we persuaded her to open her home to six high class working girls. She picked up the first couple and they found the other girls for her among their friends. She gave them a home and made life in many ways pleasant for them. Had parties for them and took them out motoring.

And what was the result of all this upon herself? Why, this mothering these girls and mingling with their young friends made a new woman of her. Not only was her health improved, but her mental state was entirely changed. She found health and happiness in sharing her life with others and in mingling with these normal and cheerful young people.

I recall another case—that of a lonely maiden lady, quite wealthy, who become so miserable and unhappy that when the doctor explained the real cause of her trouble, she was not slow to recognize the fact. She decided to try an experiment. She rented her home furnished for a season, and moved into a girls' club here in the city, and under an assumed name, she mingled with these working girls, grew interested in them, participated in their social gatherings; and what is more, she got well, and there was such a change in her attitude toward life that it should be recorded that within two years from this time she was happily married.

Likewise I remember the case of a university graduate, an unmarried woman, around thirty-five years of age, who had become highly introspective, was always complaining and ailing, doctoring incessantly, and withal had become so miserable and unhappy in her temperamental life that her own family disliked to visit her. She was *persona non grata* among her friends of former days. We frankly told this patient what we thought the trouble was, and advised her to begin at once to mingle more freely with her fellows.

She took the advice seriously. She resumed connections with her church of former years—in fact, became an active church worker—went into politics, and in a half dozen other different ways she made social contact, and in less than a year's time, she had cheered up and begun to take a new interest in life. Her health improved; it was no more necessary for her to visit the physician, and the last call she made on her doctor was to explain how happy she was and how glad she was that she was alive.

It should be recalled that Christ even sent His disciples out two and two. He did not send them out to undertake difficult and pioneer work alone. He recognized the truth of a still older Divine admonition to the effect that it was "not good for man to be alone."

Of course, there are times when we like to be alone, by ourselves, for meditation for short periods; but the healthy, average, normal individual does not crave such solitary occasions for any great length of time.

I once knew of a very lonely married woman. She was in a way happy in her home; her married life was ideal, except that they had no children. She eventually became nervous, was a chronic ailer, and all this persisted until the first baby came. All was changed in three months. Life was enjoyable. The home was changed; she was no longer alone—baby was company—and the former lonely hours of the day that had dragged on until her husband would return home at night, were now made bright and cheery by the presence of this little life which had been entrusted to her care. She had companionship. Health returned, and with it, happiness, and good cheer.

Let me tell you about two lonely, unmarried sisters who were growing more and more unhappy. They decided to overcome the little troubles they had had in former years and made their plans to live together. They cheered each other up, each brought happiness to the other, and out of this companionship they found the blessings of good cheer and renewed health.

A few years ago I had a very unhappy man of leisure on my hands. He spent most of his time thinking about himself and fussing over himself. I tried in vain to get him to go to work, and he finally compromised

with me by taking a trip around the world. He promised to report to me every two weeks, and he did. His letters kept coming, telling how he was bored with the trip, how he was sorry he ever agreed to take it. This kept up until one day in Egypt, on the way out to view the Pyramids, he fell in with a kindred spirit, a fellow traveler from his own country, and they decided to hit it off together for the rest of the trip around the world. I heard from him at frequent intervals, and he seemed to be supremely happy. He was having the time of his life and was enjoying every day of his experience—another illustration of what companionship means when it comes to health and happiness.

Even when a recluse lives by himself in all but solitary confinement, he many times prefers to locate his abode in the midst of a large city with its teeming thousands of people of all sorts and kinds. Many a misanthrope still chooses to live amidst the bustle and turmoil of a great city. We like to see people around. The whole idea of parties and entertainments is based on this gregarious instinct of the race, and it is a well-known fact that the majority of us would not enjoy a vacation if we had to take it alone, if we had to spend the time of our holiday entirely by ourselves.

5. AMBITION—PERSONALITY-PRIDE

If you want to be truly happy, see that your soul becomes possessed by a burning desire to be somebody or do something worth while in this old world.

Elation is a primary emotion associated with the instinct of self-assertion;* and a moderate degree of

*For a more extended discussion of elation and other emotions see the Appendix.

enjoyment of this primitive emotion is quite essential to happiness. There is real joy in self-expression. There is supreme satisfaction in doing things. We all like to "show off" a bit—and there is no reason why we should not indulge this natural tendency in moderation. There is such a thing as pride of personality—a sense of one's own importance and dignity—which, when it is gratified, makes us very happy—highly elated.

For a dozen years I used to see a certain patient—off and on—who was very unhappy. She had tried her hand at various things, was moderately successful at several, but withal, exceedingly miserable. She had always wanted to write—had done a little literary work—but her folks were not over-impressed with her talents along that line. I advised her to take a six months' rest and indulge her writing desires. I did this as a remedial effort—purely an attempt to rest her nerves and upbuild her health. She greatly enjoyed her literary efforts—sold every story she wrote—convinced everybody that she was really a sort of genius, and has been both happy and successful with her pen ever since.

It is the old problem of the round peg in the square hole. A lot of unhappiness is occasioned by these misfits. It's truly hard to be ambitious and enthusiastic about a job you don't like. Contentment is one of the essentials of happiness.

The doctrine about this world being a so-called "vale of tears" is a sentiment that should be subdued. We have already had too much of that; we will get enough of these tears as we pass through the allotted toils of life without exalting and honoring this as a by according it the dignity of a philosophy.

ESSENTIALS OF HAPPINESS

If you are going to regard yourself as nothing more than a worm of the dust—if you are willing to lie down and let people walk all over you—well, you can hardly expect to be happy. Meek-eyed submission to all the rebuffs of life will hardly bring joy to such namby-pamby, weak-kneed, milk-and-water sorts of individuals. Wide-awake, energetic, go-getters are the candidates for real satisfaction and genuine happiness.

In the struggle for existence, we must not lose our ideals. In the defeats of battle we must not part with ambition, and in the turmoil of living, let us not lose our courage.

Let us not forget, as J. G. Holland said*, that:

“Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.”

The soul that is either self-satisfied or easily satisfied, is one that lacks capacity for true joy and real happiness. There is, after all, supreme happiness in Divine discontent—in that hunger and thirst for greater and better things which ever urge us forward and upward. There is genuine satisfaction in whole-hearted striving.

One of the happiest men I know has struggled all his life against tremendous odds. He has met unexpected reverses; he has overcome exceptional difficulties; he has suffered unusual sickness in his family; he has met with staggering losses; but in it all, and through it all, he has come up smiling—and determined—and in spite of it all, he continues to be good-natured, happy, and cheerful. I look upon such a man as a real

* From “Complete Poetical Works,” Chas. Scribner’s Sons.

HOW YOU CAN KEEP HAPPY

... He has mastered the art of hitching trouble and sorrow to the chariot of joy and happiness.

There is real pleasure in every honest effort to subdue the obstacles which beset our path of progress; there is genuine satisfaction in every exertion to surmount the difficulties which confront us in the journey toward our chosen goal of successful attainment. The perseverance that is born of ambition is the one thing that makes life "Worth While" as Ella Wheeler Wilcox wrote:*

"It is easy enough to be pleasant,
When life flows by like a song,
But the man worth while is one who will smile,
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth,
Is the smile that shines through tears."

Ambition keeps us happy while we fight the usual battles of life. Ambition fires our enthusiasm while we play with spirit the game of living. Ambition maintains our courage while we press forward amidst the trials and struggles of our short but eventful careers. Ambition feeds hope and strengthens our faith as we press the battle to the enemy's gates—as we wrest victory from the jaws of defeat and crown our threatened failures with the diadem of success. This magnificent struggle is beautifully told by Foley in his poem, "Undismayed":†

*From "Poems of Sentiment," W. B. Conkey Co., Chicago.

†From "Tales of the Trail," E. P. Dutton Co., New York.

“He came up smilin’—used to say
 He made his fortune that-a-way;
 He had hard luck a-plenty, too,
 But settled down an’ fought her through;
 An’ every time he got a jolt
 He jist took on a tighter holt,
 Slipped back some when he tried to climb
 But came up smilin’ every time.

“He came up smilin’—used to git
 His share o’ knocks, but he had grit,
 An’ if they hurt he didn’t set
 Around th’ grocery store an’ fret.
 He jist grabbed Fortune by th’ hair
 An’ hung on till he got his share.
 He had th’ grit in him to stay
 An’ come up smilin’ every day.”

Incentive is a powerful factor in human happiness. The motive helps many a struggling soul to keep up the effort—to press forward in spite of difficulties. Anticipation is indeed sometimes better than the realization. It is the incentive behind our efforts that imparts joy to the endurance of trial and adds pleasure to the experience of hardship, as we march on in pursuit of the pot of gold at the end of the rainbow of promise.

We are always happy when we have something to work for—to live for. We are strengthened for the toil of the day when we have something to look forward to. Incentive is indeed and in truth the urge of ambition.

A few years ago I watched the finger of ambition touch the slumbering intellect of an idle and rather useless sort of lad. I never expected him to amount

to much in this world; but things began to happen when once this chap got into action. He has astonished all his friends. There seems no end to the succession of surprises attendant on the unfolding of this young fellow's career. After seeing what interest and ambition have done for this young man, I am about ready to believe that thousands of useless mortals are only waiting the magic touch of enthusiasm to awaken their sleeping minds and arouse their latent energies.

It is not enough merely to indulge in day-dreams. Our creative ambition needs the stimulus of accomplishment. Planning is good as far as it goes, but the real joy of living is in the toiling and striving, the effort to realize our plans, to bring our dreams to a successful issue. It is a real satisfaction to be getting somewhere in your life plan, to know that you are on the way; to be occupied day by day with the effort to reach your destination.

Ambition begets courage, and as we shall find farther on, courage is one of the essentials of human happiness. Pride is dangerous if it is over-indulged, but there is a legitimate pride, a proper self-satisfaction which every human being is entitled to experience and enjoy.

Ambition also leads to invention and supplies many a thrill in our efforts to overcome obstacles and surmount difficulties. It is said, you know, that the cotton-gin was invented because a mere youth fell in love with a pair of bright eyes and decided to do something to attract this woman's attention and make himself appear worth while in her esteem.

Even the great inventor, Edison, when once asked if his inventions came to him as the result of some great inspiration, replied: "No, perspiration, perspiration."

It is ambition that enables us to work hard with but little weariness and fatigue. The more our hearts are in our work, the harder we can work with less harm to health and nerves.

Ambition is what sweetens the experience of life. When we have an incentive, it lightens the burdens we bear, shortens the distance we travel, and lights up the dark corners of the earth we may have to strive in for a season.

Ambition brightens the soul of all who follow its lead. It cheers us onward, develops our manhood, and strengthens the worth while side of human nature; and all of this means that ambition adds to the sum of our joys, it doubles our happiness, and all this while, at the same time, it indirectly contributes to the upbuilding of the physical health.

6. COURAGE—SELF-CONFIDENCE

Cowards are seldom happy. Courage is essential to human happiness. Self-confidence is the foundation of bravery. There are many emotions and numerous sentiments which find expression and satisfaction in the indulgence of self-confidence and courage. Our vanity—our ego—finds joy in courage. Even patriotism is fed by that bravery which springs from courage.

Courage bespeaks decision. Vacillation and indecision are the handmaidens of worry and fear. They are the arch-enemies of human joy and happiness.

Courage* is one of the higher and acquired human emotions that represents the *triumph of faith over fear*.
When courage is in the saddle—fear for the time being

*See Appendix for a more extended discussion of instincts and emotions.

has been vanquished. Fear is at the bottom of much of our unhappiness. Indecision and worry are responsible for nine-tenths of our nervous troubles and psychic depressions. Now faith is the only known cure for fear, and courage is the state of mind that enables faith to function as the master of fear. Courage is one of the prime essentials of happiness.

There is great joy when we bring about, through our own mental effort and moral discipline, the triumph of law over the anarchistic forces of our primitive emotional nature. There is sublime satisfaction in the mastery of our temperamental elements; there is supreme satisfaction in the experience of bringing law and order out of the confusion and chaos of an uncontrolled emotional nature. There is real joy in the struggle to wrest victory from defeat. Says Guest:*

“When you’re up against a trouble,
Meet it squarely, face to face;
Lift your chin and set your shoulders,
Plant your feet and take a brace.
When it’s vain to try to dodge it,
Do the best that you can do;
You may fail, but you may conquer,
See it through!”

There is great power in accumulated effort, even though many of the individual exertions be recorded as failures. We may undertake to lift a great weight in the gymnasium; our muscular weakness prevents success, but daily trials, if they represent our uttermost exertion, will result in such a sure and speedy muscular

*From “Just Folks,” The Reilly & Lee Co.

development that ere long we are able to lift the weight and thus success comes to be the sum total of a long column of successive failures. And so it is in our efforts at emotional control, we may repeatedly try, only to fail, but in the end, achieve success through the moral muscular development which accrues as a result of our faithfulness in failure.

If you would enjoy peace of mind and happiness of soul, have the courage never to reply to personal attacks. The best answer to the criticism of your enemy is to begin and carry on to completion another work.

Said the poet: "To begin is to complete the first half of your work," and thus it would seem that all we would have to do to finish the job would be to begin the second time. In other words, it is determination and perseverance that win the fight.

Freezing muddy water precipitates the solids; the resultant ice is clear. Decision crystalizes the warring and turbulent sentiments of the human soul and purifies our emotions, thus qualifying them for higher expression and joyful maturity.

It is always easy to quit—to give up in the face of hardship.

It is comparatively easy to die; the real thing is to live and fight the obstacles of life with determination and intelligence. Stamina is the secret of success and the handmaiden of happiness. Character is the product of achievement, effort, and moral decisions.

The courage of real manhood stiffens in the presence of obstacles. Our self-confidence should react with courage when confronted by difficulties. The real man, with Henley says:

“It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate:
I am the captain of my soul.”

There comes to my mind a patient who had become a victim of chronic fear. He had floundered around for five or six years, filling mediocre positions and leading a most miserable life. I don't know that I ever knew a man who suffered more keenly from the consequences of his shortcomings, and yet he lacked the courage to strike out for himself. He was so deficient in self-confidence that he had become a veritable moral coward. I don't know what would have been the outcome in this case had it not been for his wife and two daughters. The sight of these people lacking almost the necessities of life finally stirred him to action.

He left my office one day resolved to attack his problems in a fearless fashion, and he did it. He suffered untold agonies of nervous torture for three or four months until he finally got his trolley on the wire, as it were; then his courage began to pick up and he pursued his course with increasing success and satisfaction. As the years have passed, he has been able to reap the rewards of his moral courage. You can't help but recognize that courage is truly one of the prime essentials of human success and happiness.

How many times we find men and women who are made miserable and unhappy by drink and other vicious practices which hold them as bond slaves by means of the fetters of habit which they fasten about the soul. How often we observe that courage would serve to effect the deliverance of these tormented souls if they

but dared to strike for liberty, to make a moral declaration of independence.

LOVE AS AN INCENTIVE

I remember the case of a middle aged man, whom I had despaired of ever seeing delivered from his alcoholic fetters, but he fell in love with a splendid woman and tried to persuade her that if she would marry him it would save him; this good woman fortunately had sense enough to avoid such a bargain. She put it up to him to save himself, to reform first, and then after two years of sobriety she would marry him, and he did it. He probably would have failed utterly in the proposition of getting married first and then reforming himself, although he undoubtedly was sincere in believing that this woman could save him; but she was wise in forcing him to bring about these changes previous to marriage. This was several years ago and they are enjoying a happy married life.

When I stop to think of this man's happy home and all that life has come to mean to him just because he had the courage to master his inebriety, and then when I contrast this case with others who simply will not put forth the effort, who are such moral cowards, so lacking in courage that they will not master their besetting sin—well, when I view those who succeed and those who fail, I come to appreciate how essential moral courage is to human happiness.

Let me tell you about a certain woman who became so fear-ridden that in time she was afraid to leave the house, afraid to be left alone. She was tortured by all sorts of nervous miseries, had all kinds of "dizzy spells" and "dying spells," and after ten years of this

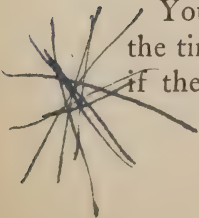
sort of slavish existence, after she had been repeatedly told and persistently taught that this thing was in her head and that she would find no cure outside of her own resolution—well, she decided to make a strike for liberty. She set the date for a certain Sunday morning and when she got up that day, she signed, as it were, her own declaration of emancipation.

It was pitiful the way she suffered for a few weeks as she challenged her anxiety, called the bluffs of her nervous fears, and bravely went forth with determination to vanquish her obsession and master her dreads, but she did it. She fell down a few times the first week, but she would re-tackle her fears with this battle cry—"I will do this thing. Live or die—I will do it—I am going through with it." And she did.

It required almost a year, though, to recover from the reaction, to pull herself together after she conquered her fears, and it took more than six months to get her picked up and built up to that point where she could begin really to enjoy normal health; but she won, and as she always says, the blessings of a free and happy life are so many and so grand that they have helped her long since to forget the bitterness of the struggle, the intensity of the fight, that she had to go through in order to gain her freedom.

Every human being who goes into the conquest of nerves with that sort of determination wins. There can be no other outcome but success, victory, when courage of this indomitable sort is launched against fear and dread.

You know our nervous patients always greet us with the time-worn phrase, "I can't." Of course, we know if they would but make up their minds—they could.



They say they cannot. Their friends say they will not, and we doctors know, of course, that the real truth is, "they cannot will." They lack courage. They won't carry on even when they once start the fight on their nerves.

If we could but impress them with the power and influence of positive thinking; if we could only get them somehow, in some way, to drop this word "can't" out of their vocabularies. I am reminded in this connection of a verse in Guest's poem along this line. He says:*

"*Can't* is the word that is foe to ambition,
An enemy ambushed to shatter your will;
Its prey is forever the man with a mission
And bows but to courage and patience and skill.
Hate it, with hatred that's deep and undying.
For once it is welcomed 'twill break any man;
Whatever the goal you are seeking, keep trying
And answer this demon by saying: 'I can'."

In this connection, I want to say a word about a sort of moral cowardice that is so often shown, particularly by young people. They are afraid to stand up for their convictions in the face of ridicule; they are too easily squelched by flippant criticism. Many a young fellow has taken a drink of whisky for no other reason than that he feared the ridicule and joshing of his drinking companions. Now, I believe that every man and every woman should have their own standards of thinking, of living, of acting, and that they should never hesitate to stand up with all their manhood and womanhood in the

*From "A Heap o' Livin'," The Reilly & Lee Co.

face of any cowardly criticism that might be hurled at them.

This is just as good a place as any other to enjoy the exhilaration that comes from the consciousness of things bravely done. I don't believe men and women are going to be really and truly happy if they have that cringing yellow streak in them that will permit them to strike their colors in the presence of ignorant rebuffs or flippant criticism. Physical courage may be the backbone of bravery but *moral courage is the soul of character.*

Before this subject is passed, I must tell you of a young fellow thirty years of age, who had all but acquired the reputation of being a ne'er-do-well. He had been drifting about for fifteen years from pillar to post. He had drifted from one position to another and when I first knew him, behaved very much like a whipped dog. He certainly had a well-developed "inferiority complex." As a boy he had been bluffed by the town bully, and all along the way had been brow-beaten and belabored until he had but little of his original personality left. He had lost faith in himself and had become sore and soured at the world in general. There was little that was attractive about him and he had become so inefficient that he lost even the mediocre position he held.

He decided to be thoroughly examined and it was at the conclusion of this research, when so little was found wrong with him, that he put this question to his doctor: "But, Doctor, there is something wrong with me. Something seriously wrong—I am a failure. I am down and out. What is the trouble with me?" And this is the reply his question drew forth: "My dear

fellow, there is just one thing wrong with you. You lack courage. You are a victim of chronic fear. You could go right out of this office and begin a victorious struggle with yourself and the world if you only would. It is probably too much to expect that you will see this thing so quickly, and that you will so soon determine to change your attitude toward yourself and toward the problems of life, but you can do it if you will. I sincerely hope you will come to see the situation as it is, and that you will be successful in your effort."

Would you believe it? This young fellow did what not one in a thousand does. He made up his mind on the spot; he resolved to act. He secured a position the following day, and has been with this one concern ever since, having traveled from the bottom almost to the top. Today he presides over a beautiful home—the home of a successful American business man. He is raising a magnificent family. He is supremely happy.

He seems to enjoy life at its best, and this wonderful transformation, this splendid deliverance—yes, all this superb happiness is the fruit, the harvest of courage; and how sad it is when we have to recognize that literally thousands of other souls are going on day by day, victims of fear, slaves of worry, bond-servants of depression, all because they lack the courage to stand up like men and women before the problems of life and wage the struggle for existence with confidence and courage.

7. RELIGION—FAITH AND HOPE

Man is naturally a religious animal. All things equal, man is healthier and happier if he enjoys the comfort and consolation of some sort of religious be-

lief. True, religion can also be made a means of fear and worry—we can become over-conscientious and so unduly fanatical regarding religious matters as to make ourselves sick and unhappy.

But there is a satisfying joy in genuine religious hope. Faith in a Supreme Being is inspiring and ennobling. *A good religion is a real shock absorber.* Fear is at the bottom of much unhappiness, and faith is the only known cure for fear. And religious faith is the master mind cure—no other form of faith can exert such power in controlling or influencing human thought.

There is a peculiar and satisfying sort of joy in the act and attitude of worship. There is an inspiration connected with the belief in a future existence. But the kind of religion that contributes most to our happiness is the sort that, while it assures us of a future life, exhorts us to do everything within our power to make this old world a better place in which to live.

Religion affords opportunity for the exercise of many of our more tender and uplifting emotions. Awe, reverence, gratitude, pity, humility, and altruism are all factors in religious experience. In the more primitive or ignorant peoples, fear and superstition also play an important part in religious beliefs and practices.

Christianity is founded on the idea and sentiment of love—and “perfect love casteth out all fear.”

Peace, real peace of mind and soul is, after all, the art of happiness; and religion affords that “peace that passeth all understanding.”

The pagan people rejoiced with misgiving. They lived in constant dread that something was going to happen, and it would seem that even modern Christians are sometimes fearful to be happy. How often we

hear the remark: "It is just too good to be true." We seem to forget that we really owe a duty to ourselves to be happy so that we will therefore be useful and efficient.

We must distinguish between true happiness and fleeting, sensual pleasure. While the Scriptures seemed to look down upon those who are denominated "lovers of pleasure more than lovers of God," it should not be inferred that the element of pleasure is no part of real happiness. True, pleasure is not the end of life but an experience to be enjoyed, to inspire and encourage us as we pass on through life's varied stages. As we tread the path of duty and search for truth, we should not despise legitimate pleasure in our quest for true happiness.

Many well-meaning souls disdain happiness because they confuse it with so-called worldly pleasure. They confound it with mere sensual gratification.

We should remember that the heaven of psychology is right here on earth; Christ Himself said "The kingdom of heaven is within you."

Christ, speaking of His mission on earth, said: "I am come that your joy may be full," and elsewhere in the Scriptures we are frequently exhorted to *rejoice evermore*. And even the Wise Man said that "A merry heart doeth good like a medicine." Good cheer is a powerful and beneficial medicine.

Said the Master: "Take no thought what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed." That is indeed the gospel of real happiness, of genuine, carefree, unalloyed joy, and represents the ideal state of mind for all those who would enjoy the ideal of living.

We can really form the habit of gladness. We can come to experience the peace of mind that the Apostle Paul meant when he said, "I have learned in whatsoever state I am, therewith to be content." Restlessness is incompatible with happiness.

Of course, we are put in this world for some definite purpose. There can be no doubt about it. We have to eat and sleep and play and work and do many of these things—but in and through it all, there is some hidden and eternal purpose. Now, maybe, we never really know what that purpose is—some of us may—some may not. Sometimes we may best fulfill that Divine plan by just faithfully plodding on. In other cases, no doubt, it is given us to know something of the plan we are a part of. But the important thing is to develop a mind and acquire a character which has "survival qualities"—something which is worth while taking off this planet when this short life ends.

A PHILOSOPHY OF LIVING

You see, the ordinary religious belief consists merely in getting ready to die. The truth is we get ready to die by the way we live. Our day by day life determines what we are and settles beforehand what we can become when we are through down here.

We have a right to live as the men and women God made us—to eat, sleep, think, play, etc.—as we are, but in and through this earthly existence, recognize, plan for, and prepare for, the next step, the next life, when we will be creatures of a different order. It's inspiring to know, not only that there is a purpose in our present lives, but also a better and more glorious plan and purpose for our future lives.

Every human life presents rough places which must be traversed; there are steep hills to climb; fiery trials to be endured; fierce storms to suffer from; and many bitter defeats to be experienced. In and through all these changing vicissitudes, religious hope—spiritual confidence—serves to comfort and sustain the wayward and cowering human spirit.

A belief in God helps us to meet the trial with patience, the storm with confidence, adversity with fortitude, fear with faith, and even death with the assurance of life everlasting.

There is no disconsolation so bitter, no suffering so keen as the feeling that "no man careth for my soul." When we feel that life is not worth the living, that the struggle for existence is not worth the reward, that humanity is sordid, business dishonest, and politics nothing but graft, when all the world seems drab and dreary, when we really feel that nobody cares; then it is that we find in religion a sustaining solace, a helpful inspiration, an influence that saves some of our ideals from being utterly shattered, while its consoling ministration preserves some of our ambitions to activate and energize us on another day.

Yes, it helps some to feel that there is an over-ruling Providence, that there is a sustaining power, that there is a supervising engineer who is not only the designer but the upholder and director of the great astronomical plot of which our world is a part—true, but a tiny speck, nevertheless this planet with all it contains is a part of the orderly procession of the limitless worlds that are whirling on through infinite space.

This is a universe of order. Our world and its associated planets are manifestly subject to law. We

are not living in a hit-and-miss universe. We are dwelling on a planet that is regulated in accordance with well-balanced and magnificently conceived laws. Our great object should be to gain that knowledge which will help us to live in harmony and cooperation with these regulations and laws which are the controlling power and influence dominating both the spiritual and material universe.

In life's darkest hour, religious faith buoys us up when cast down for the time being; in the spirit of our own mind we can tide ourselves over these periods of unusual stress and strain by the inspiration of hope and the urge of a well-defined religious faith.

Hope helps us to bear our burdens, to look beyond the darkness and distress of the hour and to confidently expect better things in the future; even to look beyond the span of one short life and believe in a fuller and better existence beyond the grave.

It is a great comfort to feel that our ship of personality, our planetarial abode, has a pilot, that it has a good one, an experienced and reliable guide. It is helpful to feel that we have a counselor and friend of infinite wisdom and limitless power, even though He be invisible, even though it requires faith on our part to grasp and hold the idea. Religion exerts a steady influence on mankind.

Human beings are very much like a pendulum, they tend to swing from joy to sorrow, from elation to depression, from life to death; but religion is a great regulator in that it gives us a larger, more distinct—yes, more idealistic viewpoint, by which to estimate other values and from which to determine other relationships.

While we live in a universe of law, we must not deify law. We must remember that there is something behind all this orderly procession of Nature. We must not lose sight of the Law-giver. There simply must be some sort of personality behind the visible and material universe.

ROLE OF RELIGIOUS FAITH

I had an interesting experience not long ago with a patient who, in connection with the study of his emotional life, when we came to the question of his religious experience, frankly stated he doubted very much whether he believed in a Supreme Being and he was quite sure that he did not believe in a future existence. He hastened to say that it was the rankest form of egotism to want to live again after you had already lived once in this world. He asked me if I believed in a personal deity of some sort, and I replied that I did. Then he asked me what proof I could give him to substantiate my belief in a personal God. I frankly told him that outside of what appeal the physical universe might make to him in its vastness and completeness, I had no evidence to present, aside from my own personal beliefs and experience.

He was a married man, and I asked him if he loved his wife. He assured me he did, and I asked him if he could prove it to me. He flushed and said, "No, I can't prove it to you, but my wife believes it." I told him that many things about my religious beliefs were very much like his attitude about his wife, that it was undoubtedly a real experience to me, but that I didn't know just how to go about proving my experience to him, that it was a personal matter with me.

When we talked further about his belief in a future existence, I asked him if he believed in evolution, and he replied that he did. Then I put this question to him: "Do you mean to tell me that you think the present human race—you and I as concrete illustrations—represent all that God, or whatever is managing evolution, can produce? Are we the final product? Are we the best that can be done? Do you and I represent the last word in personality?" Again he flushed and replied, "No, I guess not. I guess when I come to think about it, maybe after all, I believe in a future existence."

So we must remember that natural law is flexible. Man is able to do very much to dominate his material surroundings, to manipulate physical force and to rise above the control of natural law. Modern science with its inventions is ample proof of the flexibility of physical laws and it is a source of real happiness to the human race to enjoy the concept that there is a Law-giver behind it all.

There is joy as we contemplate the thought that there is a supreme court, a final tribunal before which the injustice of the hour shall ultimately be rectified, that there is a harbor in every storm, and that the everlasting arms are a real refuge in time of distress.

The experience of religion is just as real as anything that exists in other realms of human nature; and the happiness and joy that come therefrom are just as real, if not more so, than the happiness and joy we secure from the more transient and fleeting pleasures of our day by day life.

I want to tell you about a case, a patient of mine, who, although he had made great gains in his physical

health and his nervous control, was still far from being a happy man. He didn't get along well with his wife, was always having trouble with his business associates, and although I had intimated to him repeatedly that I thought he ought to improve his spiritual nutrition and try to develop his religious life a bit, the suggestion didn't seem to take hold. Finally a real calamity befell him, a catastrophe overtook him, and he was driven to his knees, as it were. He felt he would have to have help from some source that was superhuman. His better nature seized the reins, the spiritual side of his character came to the front. He sought refuge in religion, and found it.

This man's whole life has been changed. He is happy in his home. He gets along splendidly with his new business associates. His grouch is gone. He has ceased to whine and complain about his health. He is all over his tendencies toward periodic blow-ups. He has control of his nerves. He acts and talks like a real man; he is a real man; he is a man living a real life, a balanced life. He is not a one-sided individual, a crank, a grouch, a whiner. His emotional life now is well balanced between work, play, religion, and his social life.

So many times have I seen religion work wonders for frail humanity. I have seen it uplift the fallen, and cheer the downcast, and inspire the weak, but I never saw a more spectacular, almost miraculous transformation than occurred in the case of this man.

I am also reminded in this connection of a woman, a business woman about thirty-five years of age, who was breaking down her health, whose nerves were on edge—well, the stage was all set for a grand and glorious

smash-up. She was about to go to pieces. Happiness she had sought, but it had eluded her. She had made that common mistake of trying to find happiness in pleasure, in seeking for joy in excitement, in looking for satisfaction in mere diversion. About this time she was seriously injured in an automobile accident, and a long sojourn in the hospital led to thinking, real meditation.

Encouraging words dropped now and then by visiting friends, but more particularly the kind ministration of a Christian nurse, brought about a change of viewpoint, producing a new way of looking at life, and this woman—without going through any experience such as would ordinarily be called a conversion—found religion, found it for herself and by herself in a room in the hospital. I don't know whether or not she has since joined a church, but I know she has become an extremely happy woman, an extremely useful woman.

The transformation is evident to all her friends, and it is but another illustration of the fact that man is by nature religiously inclined, and that he feels better if he has some sort of religion—no matter how simple and childlike it may be, it serves the purpose of providing for proper emotional elimination along spiritual lines; it is good for the health and contributes to happiness.

WHAT RELIGION EMBRACES

Now, of course, what I mean by religion is not a dogma, a creed, a formula of some sort—I intend to include all spiritual and moral influences. Music and art are a part of my definition of religion—the inspirational side of life and all that tends to urge mate-

rial man to attain to spiritual living. I am not, as a part of a religious experience, having in mind any efforts to communicate with the dead, or any of those fantastic or bizarre ideas that come into prominence now and then, and attract attention.

By religion I mean the worship of the Infinite, the love of the spiritual, together with loyalty to those concepts and ideals which are superhuman and divine.

In this connection I want also to tell about the case of a married woman, about fifty years of age, who had led an extremely selfish life. She was wholly self-centered. Her health was poor. Her nerves were all but shattered. She had refused to have children; she didn't want to be bothered with them. She was one of the most selfishly selfish women I think I ever met. For twenty-five years her husband had endured this. He saw that she was getting worse instead of better, and I remember so well the day that he placed his wife under my professional care, and said to me frankly: "Doctor, if you can't help her, I am going to leave her. I won't stand it any longer. I have only a few years left. I am going to have a little happiness. I am not going to spend the remainder of my life tied down to such selfishness and misery. Now, you do your duty, for if you fail, I am through."

And I knew by his manner that he meant it, and so when everything else failed to help his wife, and when all my efforts seemed to make little or no impression on her, I told her frankly that her husband was going to leave, and he backed up his words by promptly starting suit for divorce on the grounds of extreme mental cruelty, etc. The divorce suit did the business. She waked up, she came to herself, and I never saw a

case of neurasthenia, hysteria, hypochondria and what not, cured in such short order in my life. She said to me: "Doctor, what is the quickest way to get over this thing? What is the best technic for getting rid of myself and starting life anew? Show me the quickest and shortest route. I will pay any price. I will do anything." When I told her that she would probably have to look to religion if she wanted to get big things done in a hurry, she said: "What kind of religion? Where will I get it? Where will I find it? Show me the way."

And so I sent her in to my wife and professional co-laborer. I don't know what happened. I guess some sort of a psychologic phenomena took place in there that might be called a new birth. I confess I don't understand a lot of things in theology, but psychologically speaking, a new woman came out of that office. She discontinued all treatment and further ministrations on our part, and went home saying: "Don't you worry about me. I will make good." In two weeks I got a letter from her husband, asking: "What in the world has happened, Doctor? What did you do to her? She is changed, positively changed. Do you suppose it will last?"

I wrote back to him that I hoped it would, that she seemed to exhibit signs of genuine repentance and that I wished him a new and better life. She made good. She went into philanthropic work. She paid particular attention to charitable work for children, and the last I heard their home life was indeed happy, with five little adopted ones sitting around their board. The last letter I received from this woman was replete with expressions of joy, happiness, and real satisfaction.

Now, I am frank to confess I never saw many experiences like this; it is one in a thousand. I have had a pretty large and rich experience with folks who need this sort of help, and I have seen religion do a whole lot to help a large number of my patients, but this case is one of half a dozen apparent miracles that I have seen happen; but it serves the purpose of illustrating what religion can do and will do if we really get it, or I presume it would be better to say, if it really gets us.

RELIGIOUS DIFFICULTIES

I want to tell you also about the case of a young man, twenty-five years of age, unmarried, a college graduate, who came complaining of many things, both physical and nervous, but when we got to the bottom of it, his troubles were found to consist largely of worry over science and religion. He had a good religious training in his youth. He went to college and of course was taught many things that did not harmonize with his early religious training. He worried, and fell into the error of thinking that he should be able to reconcile everything about science and religion—all the teachings of theology on the one hand, and the teachings of science on the other. Of course, he couldn't make them dovetail. There were many points at which there seemed to be divergences, and he allowed anxiety over this to worry him so that it all but ruined his health.

Now, I tried to explain to this young fellow that science represents what we know or think we know about the material universe, that philosophy represents what we think about the problems of life, and that religion represents how we feel, what we believe about

things invisible, spiritual, eternal—and the future. Finally he came to see that he could enjoy religion even if he couldn't reconcile all the doctrines of the church with the teachings of modern scientists. He came to see that if we could fully understand, explain, and demonstrate everything about religion to scientific nicety, that it would not be religion at all; it would be a new form of science.

He came to see that religion was a personal experience, and he untangled his psychology and started out to enjoy life; found deliverance from his mental tortures and psychologic anxieties; found that religion is a thing separate and apart, but that it can be enjoyed and experienced independent of all other things and considerations.

I am all the time meeting people who are getting sick over religious worries. Conscience is leading them into serious psychic trouble, but more about these matters later on when we discuss those things which interfere with happiness. Suffice it to say now that while conscience is indispensable to modern civilization, it is not the voice of God to the soul. It merely represents our inherent and acquired standards of right and wrong. We should not overlook the fact that while conscience always tells us to do right, it never tells us what right is.

I remember the case not long ago, of a teacher who was upset, worried, losing weight, sleeping poorly, and at first I thought she was perhaps a victim of tuberculosis, but I found her lungs in very good condition. When we got into her emotional life, we found she was having religious troubles. She had theological worries; we advised her as best we could, and sent her to a

tactful and wise clergyman, who set at rest many of her religious fears, and helped her over most of her theological difficulties, and then she began to blossom as the flowers in springtime; put on flesh, slept well, and in ninety days the physical picture had completely changed, the mental atmosphere was wholly transformed. Now she enjoys the best of health and of course is very happy.

And I might add many other cases to this testimony regarding the joy-producing power of a well-balanced religious faith, and it is but fair in this connection to say that one religion will do this work just as well as another. Religion does not have to be true and genuine in a spiritual sense to produce profound psychologic effects in human experience.

Health is, generally speaking, improved by the tranquil state of mind which accompanies a sincere belief in any form of religion. The mind is set to rest, the thoughts are peaceful, and faith triumphs over fear when the human soul is dedicated—consecrated—to some sort of religious belief. Now, just because it is a psychologic fact that one religion will minister to health and happiness as well as another, I would not have the reader infer that I personally entertain such an indifferent belief regarding one's spiritual life.

I happen to be a believer in the Christian religion, and of course, I think the Christian religion will not only do all these things toward the promotion of health and the fostering of happiness—I say, I not only believe that Christianity will do all that any other religion will do, but I personally believe there is something additional, something supernatural and exquisitely spiritual, something divine, about Christianity.

Therefore, when it comes to religion as a happiness producer, I would not indifferently recommend any one of several religions; I would recommend the sublime and supernal teachings of Jesus Christ.

PART II

THE LUXURIES OF HAPPINESS

WE HAVE considered the seven essentials of happiness; now we come to the seven luxuries of human joy and well-being. By the luxuries of happiness we refer to a group of influences which, while not truly essential to fundamental happiness, are nevertheless, highly contributory to the greatest joy of living.

If rightly understood and wisely utilized, these so-called luxuries of happiness are able greatly to augment the degree of joy which can be experienced by the average man or woman. Let us study how we may wisely employ these joy-luxuries so as to make our lives more rich and worth while.

In an industrial age, such as the present, we are in possession, as a nation, of abundant material goods whose proper distribution would contribute something to the pleasures of living, and it is in this connection that politics and industrial policies come to touch elbows with the subject of happiness.

We must learn in the conquest of self, to harness the emotions of the savage to the service of reason—to utilize the potential of barbarous impulses in the co-ordinate work of civilized man.

What we call society is all but empty of real and abiding pleasure. About its only satisfying emotion is the feeling of that uncertain happiness producer called rivalry.

How shall we distinguish between those things which might be called the legitimate comforts of living and the harmful and happiness-destroying luxuries of life? Possibly the best single criterion would be to throw out all our pleasure-seeking and happiness efforts which have their roots in vanity.

Again, we must not overlook the value of our small efforts, as in the end they are added up into the sum total of temperamental change and emotional control. What is a step compared to the ascent of Pikes Peak, and yet when we reach the mountain heights, we have attained our goal merely as the result of a succession of these single steps. As we stand in the lowlands and view the heights, we must recognize that we scale them by the repetition of individual steps.

We will continue the study of the luxuries of happiness under the following seven heads :

1. Wealth—leisure.
2. Play—humor.
3. Education—culture.
4. Art—music.
5. Travel—adventure.
6. Home—and children.
7. A settled philosophy.

1. WEALTH—LEISURE

While wealth is not really essential to happiness, it can be made, if rightly employed, to contribute enormously to one's enjoyment of life. Money will not only enable us to obtain many things that are essential to happiness on the one hand, but will also enable us to supply ourselves with numerous conveniences and

luxuries which are sometimes indirectly contributory to increased happiness. Wealth also enables us to do much for our fellows, which affords great satisfaction to the soul, and thus indirectly contributes to the sum of our happiness in that it increases the satisfaction of living.

There is no question but that discoveries in recent years, not only in the matter of natural resources, but in labor saving machines and other inventions—automobiles, the radio, etc.—I say, there can be little doubt but that all of these developments have actually increased the potential of human happiness. That is, they have made it possible for a greater number of people to live a broader and fuller life, to actually get more out of living.

Improved methods of agriculture, time-saving and labor-saving devices—all these things have made it possible for a larger number of people to enjoy more happiness during the span of one's short life on this planet.

We may call attention again to the fact that many poor people are quite happy, though it will be admitted by everyone that when human beings descend to the level of poverty, happiness is greatly curtailed. On the other hand, no one can help but recognize that a wider distribution, a better division of property, as is coming about in the world today, is adding enormously to the joy and happiness of tens of thousands of human beings.

There is no use trying to evade the fact that the possession of property, the control of moderate wealth on the part of the average person, contributes enormously to happiness. When you own property you are

not only able to provide your loved ones with the necessities and some of the luxuries of life today, but you feel more safe and secure against tomorrow; against the time when old age may cripple and curtail your earning powers.

Moderate wealth affords a feeling of security and safety against the future, against the years of declining earning capacity. I say moderate wealth because of the well-known fact that many of the enormously wealthy classes are exceedingly unhappy. They are overburdened with the care of their wealth—at least, as I have observed them in my office, they are often far from happy.

The extremes of poverty on the one hand, and the extremes of affluence and wealth on the other, conspire to bring about unhappiness. It has been my observation that those who are moderately well-to-do are most happy, seem to have the greatest capacity for happiness and enjoying life.

I have seen some very poor people who were quite happy, but it seemed to me they were on the borderline of feeble-mindedness, and I must say I know some very wealthy folks who are very happy—not that I would imply that they border on feeble-mindedness; they simply know how to bear their wealth gracefully, utilize it wisely, while withal they do not allow it to spoil them or to interfere with their humanness.

I know a man, a very wealthy man, a selfish, stingy soul, who is very unhappy. I have often pitied him and wondered if there were anything that could come into his life to stir him up and give him a little joy. There seems to be but one satisfaction which can serve to cheer his lonely and unhappy existence and that is

the consciousness of the power of the possession of the wealth which he controls, and sometimes he has used this power in a very unscrupulous and unholy manner.

Let me tell you about a young man and a young woman who married a few years ago on fifty dollars a week. How they managed to get along, I don't know. They have really suffered some of the stings of poverty. They have two little ones now and at the present time they are still maintaining a little home and raising these two children on seventy-five dollars a week. They never complain. They are cheerful; they both seem to be very happy. One could hardly say they are contented, but he is struggling on, living in hopes of being able to earn more money. Devoted to his work; he is not a man of great ability, and is probably never going to earn a very large income, but they seem to be supremely happy in the home they have founded and in the family they have started to raise.

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They have most of the essentials of happiness but certainly, aside from their home and children, have few of its luxuries. One cannot help but recognize how their joy would be augmented if they had just a little more, but perhaps it will be all the sweeter when they toil for it and wait for it and anticipate it, and then later on, get it. It is folks like this that make us realize, help us to appreciate, that happiness is a matter of the soul, that it is a kind of internal climate, and that it does not, after all, consist in the abundance of the things which we possess.

THE PROVINCE OF DRUDGERY

The general increase in intelligence, the availability of education for the rank and file, is undoubtedly a

factor which has had to do with the more wide-spread accumulation of wealth, the development of natural resources, and the possession on a larger scale of those material things which contribute to human happiness.

The wider distribution of wealth, the possession of money on the part of a greater number of people, and in larger amounts, is in this generation contributing to free the white race from the slavery of poverty, just as great political movements and military operations in the past have freed the black race from slavery and numerous peasant races from serfdom.

It is all right to talk to young people about the blessedness of drudgery. A certain amount of trouble and training and discipline is essential to the salvation of youth. Indolence and idleness are associated with vice and intemperance. When it comes to the rising generation, we cannot expect to keep them pure unless we make them work. They need a certain amount of hardship, and so I am willing to subscribe to those teachings which recognize the mission of drudgery; but when folks grow up and have the responsibility of a family and all that, I know full well, as a physician, that drudgery is not blessed.

We can bear a certain amount of responsibility and live in the presence of certain difficulties, and seem to get moral discipline, spiritual culture, and character development out of these adverse experiences, but when you push this too far, happiness not only takes its flight, but health likewise departs. A certain amount of drudgery may be good, but too much is fatal to both health and happiness.

We therefore welcome those developments in human society which more and more relieve adults from over-

intense application and too much drudgery; but we do not look with favor upon this tendency of young men and young women to grow up in idleness, for we still believe in the old adage, when it comes to the young folks, that "Satan finds mischief for idle hands to do."

One of the great advantages of wealth, when it comes to the question of happiness, is that the possession of money enables one to enjoy leisure, and a certain amount of leisure, if it is not indispensable to happiness, is certainly a great aid in increasing one's capacity to enjoy the pleasures of living.

Toil may be good for the human species and drudgery may be a blessing in disguise, but we must not for one moment lose sight of the fact that a reasonable amount of leisure is quite essential to happiness.

There are individuals who, because of necessity or through acquiring the hurry habit, are always in a rush; hardly have time to breathe; are never able to stop for a moment to enjoy life. I say, such a hurly-burly life of hustle, drive, and work, is incompatible with the real enjoyment of happiness.

True, a great many persons might have more leisure than they enjoy. They are unnecessarily busy; they have an exaggerated sense of the importance of things, including themselves; and they are altogether too serious about their daily duties and the ordinary obligations of life. Such persons need to acquire a different viewpoint of the relative importance of the daily demands of an ordinary life, and thus be in position to provide a sufficient amount of leisure in order to enable them to enjoy the pleasures of living.

It is the possession of wealth, at least in moderate amounts, that enables one to have the leisure that pro-

HOW YOU CAN KEEP HAPPY

vides for play, recreation, and many of the more enjoyable pastimes and pursuits, which are a part of a well-ordered and well-proportioned human life.

THE WISE USE OF WEALTH

X. One of the best ways in which wealth can be used in large amounts to help humanity is to set in operation enterprises which will help men to help themselves. It is all right to endow hospitals and to found other sorts of charitable institutions, but this can be overdone. What man most needs is an opportunity to help himself.

Wealth is best utilized in the founding of enterprises and institutions which give men a chance to work, a chance to improve their own condition by means of their own personal exertion.

I know of a family here in Chicago that has been the recipient of a great deal of charity from a certain wealthy couple and all that it has done for them is to enable them to raise ten feeble-minded, defective, degenerate children, and I cannot help but regard the whole thing as a curse to future generations. This wealthy couple have really founded a dynasty of vagabonds, drunkards, thieves, murderers, and prostitutes, for already the oldest of these children have begun to reproduce and replenish the earth with their feeble-minded and degenerate offspring, both legitimate and illegitimate.

Wealth can be unwisely used in so-called charity and philanthropy so as to perpetuate the miseries of poverty and degeneracy in future generations; to add to the numbers of that great "aristocracy of the unfit" whose dependent members must be supported by their

more thrifty and strong-minded fellows. Charity and philanthropy are not always compatible with the eugenic welfare of a race or nation.

At the time of this writing I am thinking of a wealthy couple who get a great deal of enjoyment out of their riches; they use their money in wise ways to help a great many others. Scores of persons have been helped to help themselves because of the wise giving here and there on the part of this couple, and they are exceedingly happy and active—they are useful members of society. He toils in the business world, while his wife is a very useful woman in club life and takes a great interest in civic affairs. She is a social servant, she is not an idle butterfly.

I know the Scriptures say that the "Love of money is the root of all evil," but it is not the money or the possession of it that is evil; it is the use or abuse of it that constitutes the evil; it is the inordinate love of it, and the love of it for itself and for the selfish power it may represent. Money, if wisely used, can always be made to contribute to human happiness. Wealth may be the source of the real and higher joys of living if it is properly understood and wisely utilized.

Because of such erroneous interpretations of otherwise laudable teachings, many persons are looked upon as being wicked just because they are wealthy and it may be that two thousand years ago the kind of rich men they had were such that it would be "easier for a camel to go through the eye of a needle than for a rich man to go through the Gates of Heaven," but I think the time has come when we are going to have rich men who, because of talents they have inherited, because of native ability, are going to use riches in a way not only

to contribute to their own happiness, but to bless the whole human family, and that these rich men are going to be just as eligible to realms of future bliss and glory as any poor man who has toiled along the pathway of life through this so-called vale of tears.

A man does not have to be rich to be wicked. Plenty of poor folks are able to exhibit this same human tendency. Character is after all quite separate and apart from the possession of wealth.

Money is simply a symbol of value and riches—potential energy. It is of itself neither good nor bad, any more than fire, water, electricity, or any other material thing or physical force. Its character after all is determined largely by the use to which it is put and by the motives and purposes dominating the mind of the one who exercises the control.

Wealth is a leverage that can be used for personal enjoyment and racial improvement. Man does not create gold, he simply finds it. Our natural resources are a species of divine philanthropy and every person who discovers or happens to find himself in control of these means to human happiness, should look upon his possession of these resources as a sort of trusteeship.

Natural resources are not things which man himself has earned; he simply has discovered them; he has been fortunate in finding them and he should hold them in trust, as it were, for the benefit of the whole human family. There should be a great difference between the feeling of the right of possession in the control of an oil well or a gold mine as compared with the feelings of a farmer in the right of possession of the grain which he has raised by his personal cultivation of the soil.

I am thinking about the case of a man that was made rich by the War. His wife scarcely knows how to read or write. Of course his wealth, after long delays, has made an entrance for him into several clubs, but still his wife lingers behind, fearful to mingle with her fellows, robed in silk and bedecked with diamonds, but unable to carry on a satisfactory conversation with the average high school girl without betraying her lack of education and culture. Now these people are about as unhappy a couple as I know. They were happy in their married life before they had riches.

As might be suspected, the possession of all this money makes this man a shining mark for the unscrupulous female of the species, and all this has made the wife inordinately jealous, and well—they are simply unhappy, miserable. Joy has taken leave of their home and many is the time I have heard this woman pine for the days of their poverty when they were so happy and enjoyed their children. Of course, the children are being raised in idleness, and it is not going to take them long, according to present indications, to spend their father's money when it is once entrusted to their hands.

This is a case where wealth has not been wisely used. They did not have the necessary training and discipline to enable them to bear it gracefully and to manage it efficiently. It has proved a curse to this family and I think is going to prove a curse to their children.

How many cases I have come in contact with where wealth has cursed its possessors because it has led them to attempt the impossible, to try to break into society, to try to mingle with men and women of culture. It has led them to shun the society of their friends of

former days, and they are unable to gain entrance to the social circles of their more cultured, wealthy fellows.

There is not only joy in the possession of moderate wealth because of the power and possibilities which it represents, but there is real pleasure in playing the game of commerce. The opportunity to hunt and compete and fight as indulged by our primitive ancestors is rapidly disappearing. We even talk about outlawing war, but we must substitute other games, which will intrigue the minds of men and will satisfy their innate hunger and thirst for competition and rivalry. We must not overlook the fact that trade is a wonderful education and business an invaluable discipline and training.

THE CURSE OF POVERTY

We must remember that when we cultivate the sheaf and prune the tree, we not only enhance the harvest we subsequently reap, but we are also cultivating the mind; there is ripening in the heart of the world's workers those spiritual fruits—patience, courage, and perseverance—which are invaluable in the development of a strong and worth-while character.

The search for wealth, the effort to earn money, has led the human race to encircle the globe, to sweat in the tropics, to shiver in the Arctics. It has opened up the whole world today to be the dwelling place, the playground, and the workshop of the human species. And we must remember that all this effort to explore and discover, this struggle for wealth, has done much not only to enrich the nation but likewise to enrich the character of each struggling person.

While we do recognize the fact that a single individual will sometimes apparently prosper in poverty, we must also note the fact that a nation never does. Nations are prosperous only when they are reasonably wealthy.

In primitive times the savage was punished by the sufferings of cold; he was chastised by the pangs of hunger, and then he took lessons from the squirrel and from the bee and the hoarding emotion enabled him to save, to lay by in store, and thus the biologic tendency toward accumulation of wealth began to act in our earlier ancestors. Nature flogs man in poverty, but comforts him in wealth, and thus the possession of property has come to be regarded by modern man as his great security against ill health, suffering, and sorrow.

Again let me say that the possession of wealth in and of itself is not an evil; it is avarice that blights our riches. Wealth becomes an evil only when it augments selfishness and increases cruelty, because it happens to fall in the hands of the unkind and unjust. Wealth is a curse only when it causes the rich to become unhappy, cold, scornful and unsympathetic.

THE CURSE OF RICHES

How many times we see the idle rich slaves of avarice, bond slaves of wealth. *They* do not have riches—money has *them*. It is this very type of wealthy person who, in the presence of real need, hesitates to be liberal. It was this type of man who once, when writing a check to help alleviate distress on the part of those who were suffering from the devastation of a storm, said, "It hurts me to give."

I know a man who was a prince of a fellow before he was rich; he was happy, big-hearted, and sympathetic. All who knew him loved him, but he suddenly found himself the possessor of a million dollars. He has become cold, crabbed, and unsympathetic. You can hardly smile at him but that he thinks you are trying to get some of his money away from him. He has shut himself away from the world. Very few people seek his society unless they have business to transact or desire to get something from him, and all of this, by the way, partly explains why he is so suspicious of even those who would be friendly with him for friendship's sake. But however it came about, he has lost his friends, he is quite useless to the world, aside from the power for good or for evil which his money represents, and he is unhappy.

This rich man travels over the face of the earth, feverishly seeking happiness and the restless search for joy ever continues futile. If he would just come down off his high horse and be a man among men, and make an honest effort to be like he used to be, he would have a fine time, because he has in his wealth now the means for augmenting every one of those sources of joy in which he used to take satisfaction, while he has the liberty now to enjoy his friends and to give some of the more oppressed among his acquaintances a greater opportunity to more fully enjoy life and their mutual association; but his is a case where, instead of having wealth, wealth has him. He has tried to live a new and artificial existence, suddenly transposing himself from one world to another, and he has failed.

We must never fail to recognize that wealth gained at the price of becoming inhuman and tyrannical is

power dearly bought. We encourage our youth to be thrifty, to cultivate the saving habit, but we hate to see the miser, the man who is a victim of sordid saving.

Of course, we recognize in recent years that great corporations, so-called trusts, have oftentimes used their wealth and power to crush the laboring man, to destroy their competitors. In many ways, while they have increased production and thereby lessened the cost of living, they have also by unfair methods been harmful to society in general and to individual happiness in particular. But because some large aggregations of wealth have abused their power, it does not mean that when they are properly regulated they may not serve valuable social purposes and may not contribute in the end directly to human happiness.

The truth of the matter is that from whatever angle we study this question of wealth as related to human happiness, we are confronted with the fact that wealth is always beneficent when it is subservient to character and that it becomes a source of mischief only when the higher welfare and happiness of the race is made secondary to its possession and employment. In other words, power as represented by wealth is not in and of itself a condition of happiness. It can be used for purposes of joy or debased to serve the ends of sorrow and sadness.

We must, therefore, really come to recognize that it is not great wealth on the one hand, or abject poverty on the other that contributes to happiness; that the joy of living is probably most largely experienced by the middle classes who are free both from the suffering of poverty and the undue and overburdening anxiety of great wealth.

We must remember that in putting forth effort to accumulate wealth, human beings are but following the lead of the inherent primary instinct of acquisition.* Hoarding is an emotion associated with this instinct, and whether man is endowed with one talent or ten, he is going to want to accumulate—that is, the average person does. Of course, there is the case in the Scriptures of the person with one talent who became discouraged, buried his talent in a napkin and received his Lord's rebukes for the failure of his stewardship. On the other hand, in considering the parable of the talents, we must remember that he who has ten talents has a great deal of responsibility, and sometimes we do not recognize that when we do not have so many talents in comparison with our fellows, we have the freedom from the responsibility for the proper employment of those talents.

Happiness is not conditioned on the number of talents possessed, but on how we make use of the little or the much we have, and the man of one talent, if he sincerely is responsible and discharges his duties regarding that one talent, can be just as happy in its increase as the individual who possesses ten talents.

Here is the story of a woman who was very unhappy as the wife of a very wealthy man; but she lost much of her wealth following the death of her husband, and, before she was fully aware of this loss of means, had given so much of it away, that one day she waked up and found that something radical must be done. She had known considerable about one of the business enterprises of her husband and while she still had control

*See Appendix for further discussion of acquisition and hoarding.

of it, decided to become its manager. She took hold, went to work in an office at 8:30 every morning, and at the end of a year, had gained such a knowledge of the business and become such an able administrator that it was evident she was going to save it from ruin. Later when the business became successful and better established, she began to take an interest in her employees. She has built up a wonderful profit-sharing enterprise, a sort of ideal arrangement whereby, while she controls the business, all of her older employees share in its profits from year to year. This woman is very happy and who can say but that she is very useful?

I know of a wealthy man who says he doesn't know which has given him the greater satisfaction—earning his money or distributing it. He makes a real study out of where he puts every thousand dollars, and he is giving his money away so as to avoid increasing idleness, multiplying degeneracy, and adding to the sufferings of future generations. He is really using his money so as to help people to help themselves. This, I regard as the most important point which wealthy people should consider when bestowing their philanthropy. First, try to give money to help people help themselves; and second, make sure we are not ministering to the comfort of the weak and degenerate so as merely to enable them to reproduce in larger numbers and thus increase degeneracy and augment social delinquency in future generations.

We must always recognize that when selfishness is the motive behind the desire for the possession of wealth, just because of the power it represents, sorrow will usually be the harvest of its acquirement. Wealth is always subject to misuse when it is accumulated with

no other motive than that it represents power—power to control, oppress, or otherwise dominate our fellows.

2. PLAY—HUMOR

In the pursuit of happiness, we must not overlook the value of reasonable leisure—not necessarily idleness, but activities of a pleasurable sort separate and apart from the daily toil. This, at least to a certain extent, is really essential to happiness.

We are rapidly becoming too busy. We have too little leisure to cultivate love, sympathy, and friendship. But in our efforts to seek diversion and avoid monotony, let us not allow our quest for thrills to become a mania. If you want to be happy, avoid the "hurry habit."

Much, very much, depends on the way we go about things. We should strive to fill our lives with good works—noble resolves, pleasant memories, holy inspirations, and uplifting achievements. We must enjoy happiness because we have done nothing and thought nothing which would make us unhappy.

It is good to have much work to do provided it can be done without tension, self-consciousness, and anxiety. Let us learn to approach the next moment—the next task—in the consciousness of the joy of the present moment—the present task.

Since I am happy in what I am doing now, what reason have I to believe I shall not be happy in what I am to do next? Since I am able so easily and joyfully to do the work of today, why should I not look forward to satisfaction and joy in doing the work of tomorrow?

Being busy—being rushed—is but a phantasm of the imagination. If you make it your religion "This one

thing I do," then you can never be busy—hurried—rushed. I think it all depends on concentration—devotion—to *present* duty. If you do your work well—worthy of your best—you will be so preoccupied with it and so absorbed in it that there will be no opportunity to dread tomorrow or get fussed up over the next duty to be done.

You must learn so to focus your mind on the wonderful work you are doing that you are blind to all that awaits to be done. Let the moon of the present opportunity be the total eclipse of the sun of all that awaits to be done.

We undoubtedly indulge that composite emotion called rivalry in both our play and our humor. The idea of leisure, the feeling that you have time to do things, is a health-promoting, happiness-fostering feeling. There is something distressful about always being in a rush, being in a hurry.

What is really wrong with a lot of people is that they are attempting to do too much, they are trying to do too much already and then they want to add one or two, or possibly three more things to the list. There are only twenty-four hours in a day, and if we spend eight of them in work and toil, eight in sleep, then the other eight should be devoted to play, diversion, recreation, eating, culture, etc.

Every human being needs to have what we call "outside interest," something they dearly love but something that is entirely separate and apart from their work. My definition of play is something you would rather do than eat, but something that has nothing to do with your ambition, your livelihood, or your religion.

I believe that a certain amount of play is essential to happiness, but certainly normal play combined with humor, constitutes one of the chief luxuries of a happy life.

We must form the habit of taking time to be healthy and happy. Vacations are not only essential to health but they are a great promoter of happiness. There is a relaxation of the mind as well as the body that attends our holidays and adds greatly to the joy of living.

While sleep is an antidote for work, it is not for worry. You can work all day, sleep all night and get up rested; but when you worry all day, you can sleep all night and wake up in the morning tired. Sleep rests the physical body and even the physical brain, but sleep doesn't afford a great deal of rest to the mind itself.

The human mind is best rested by change of work, by shifting the gears, as it were, by variety and diversity. It is monotony that really tires the mind, while variety rests it.

It goes without saying that out-of-door play is superior to any sort of indoor sport when it comes to promoting health and happiness. There is something about sunlight that imparts health. We now know that most any food, if it is exposed to sunlight, will cure rickets. It is not necessary to take cod-liver oil.

It has been found that even guinea pigs that have been exposed to sunlight can be put back in the cage with other guinea pigs having rickets and the animals that haven't been exposed to sunlight will get well from the mysterious thing which is re-radiated from the bodies of those animals which have been out in the sunshine.

Sunlight is a very essential part of our play and recreation when it comes to considering these activities from a health standpoint, and in the end, whatever promotes our health is going to add to our happiness.

We cannot discuss play in relation to happiness without considering the subject of humor. Humor is very difficult to define. Like religion it is distinctly human; even the higher animals do not have it. You can teach a chimpanzee to bake bread and an orangoutang to pick cotton, but you can't train either of them to go to prayer meeting or laugh at a joke. Religion and humor are essentially human traits.

There is no question but that those persons who have the better sense of humor enjoy life more fully and experience a larger share of joy and happiness. And play and humor go together. If we can direct our play along uplifting and helpful lines, find a wholesome fad of some sort, and then have a sense of humor associated with it, we have the best possible sort of combination that will help us to relax and rest and recreate.

THE DANGERS OF MONOTONY

One time I had a patient, a middle aged man, who was quite soured on the world. He complained of indigestion and insomnia. He wasn't getting along well with his business associates and was beginning even to have trouble in his family. He had worked hard in his earlier years, trying to get ahead in the world, and during these years of stress and strain he had gotten out of the habit of playing.

The more I studied this man, the more thoroughly I was convinced that the one thing at the bottom of all his trouble was the fact that he had ceased to play. It

was no small task to get him initiated once more into a life of play, but we succeeded and gradually the transformation was wrought. One by one the disagreeable traits in his character began to disappear. His health was restored, things went better at the office; everything was lovely at home. A year of normal play life had transformed this man physically, mentally and spiritually.

How many times we have cases of elderly men and women who are beginning to fail in health, to exhibit symptoms of anemia, indigestion, insomnia, etc., and who have been doctoring for years—I say, how many times we see them cured by taking up golf. Any other form of outdoor exercise that would enlist the interest and arouse enthusiasm would serve equally well, provided it was adapted to the physical strength of the individual.

There is no greater influence that can make for character development and protect the morals of our youth than vigorous outdoor athletics. I believe, however, it is a great mistake for educational institutions to encourage semi-professional athletics in which only comparatively few can participate and which afford exercise to the rest of the student body only by way of vociferous lung action. Our colleges would be better off if there were some way in which the student body could more generally participate in outdoor athletics.

I recall the case of a young married woman who had been athletic in her earlier years before marriage, and even some time after, but who, when the first baby arrived, settled down to her indoor home life. She devoted herself exclusively to the child, neglecting her husband, on the one hand, and her health on the other

She began to grow pale and sickly, irritable and nervous; her husband lost interest in the home, ran around nights to the clubs and other places; finally, she fell into the doctor's hands and among other things which were found abnormal, was the fact that she had ceased to play. She had no relaxation or recreation. Life was monotonous.

She was persuaded to jog herself out of this rut. Arrangements were made for help in caring for the child, and she went back into her normal life of former years. Of course, she got well, and likewise her happiness was restored. Once more she experienced the joy of living, and not the least of her gains was the fact that her husband enjoyed being home evenings, and took great pleasure in going about with his wife. By restoring her health and improving her happiness, she likewise saved her home from possible wreckage.

Just recently I had to deal with the case of a middle aged business man, who, as the result of overeating and underworking, was getting obese. Not only that, he was developing high blood pressure with some kidney trouble. While he was advised about a diet and other health practices, the main thing that brought about his cure within a few months, as well as to greatly reduce his weight, was his outdoor exercises, chief of which was golf.

How many semi-invalids we rescue by means of play. How many unhappy self-centered people we save by inducing them to go back to play. How many joyless, hypochondriacs we reconstruct by enlisting their interest in outdoor exercise and diverting recreation.

Then there is the case of a married couple who quit playing, settled down before they were thirty-five, to

be old folks. Had no recreation except occasional trips to the movies at the behest of the children. The wife got increasingly nervous; in fact, was threatened with a nervous breakdown; the man began to develop high blood pressure and insomnia. They had worked hard to get ahead in the world, and had looked upon automobiles somewhat as a luxury, if not an extravagance, but finally on the doctor's advice, they bought a car and then they began to go out camping, picknicking, playing. The parents not only got well physically and began to enjoy life, but they came to appreciate that they had had more of the company of their children, and that the youngsters had probably been kept out of no small amount of mischief.

Anything which encourages and promotes the outdoor life is directly contributory to the sum total of human happiness and the joys of living.

The automobile has certainly done much to help in cases of this kind. While reckless speeding may have added something to the nervousness and encouraged Americanitis on the part of a small minority, in the case of the vast majority the automobile has been a real source of health and happiness.

I had a patient, a somewhat despondent maiden lady, who seemed to have lost about all interest in life. She certainly was getting to be hypochondriac. Her thoughts were all self-centered. Finally I hit upon a plan of having her tell me a funny story every time she came for consultation. It went hard at first, but by and by she began to enjoy it and before she got through she was in the business of collecting stories and she really developed a knack for telling them. She cheered up. She became happy through humor, was

led to re-establish her social life, and to engage in numerous outdoor activities of play and recreation.

PLAY AND HUMOR COMBINED

Humor and play combined constitute a wonderful life saver. I don't know what we would do with some of our chronic patients without these wonderful rejuvenating influences.

Some time ago I met a man who had decided to take himself seriously. He had just about quit laughing. He said that he had come to the conclusion that the world was a workshop, not a play-house, and of course, he had lost his health as well as his happiness. His wife said she hadn't observed him laugh heartily for over three years. Now I made this chap bring a funny story to me every time he came for consultation. If the story wasn't funny enough to make me laugh, we called the conference off, and we tried it over the next day. Now there were a few trifling things wrong with him in a physical way, these were corrected, and he was re-educated with regard to his mental attitude toward life. He went back to play and he began to get well. Within three months he could go to a ball game and yell his head off with the rest of the fans.

We simply must not overlook the biologic fact that man is a playing animal, but not a working animal. He only works because his primary instincts and impulses urge him on in the direction of securing certain things, and in the midst of modern civilization he finds that work is necessary to the realization of his ambitions. Man is a playing animal and a fighting animal, but we can do much to neutralize the fighting tendency by the rivalry, zest and enthusiasm connected with games.

HOW YOU CAN KEEP HAPPY

Another thing we must remember is that the older we get the more we need to play. It is not so vitally important that youth should play, though they do it of their own initiative and free will, but play is quite indispensable to middle age and old age. Our play, of course, should be adapted to season, time, individual strength, etc.

In many ways we observe the different reaction of the human mind to work and play. For instance, take a springtime scene on a vacant lot. Small boys are playing baseball. Watch the animated sprinting of the lad who has just knocked a home run and observe his enthusiasm as he slides in safe at home. Just then his father appears across the way with an empty market basket and whistles for the boy to go on an errand to the grocery store. Now watch the boy's knee action—partial paralysis—he can hardly walk. What is the trouble? Simply the difference between work and play. He is surcharged with pep and full of energy and enthusiasm for play, but he is, comparatively speaking, "all in" when it comes to the doing of commonplace errands.

Of course, it is a fine thing if we can transpose the enthusiasm of the game, the delights of play, to some extent into our daily work. If we can, to some degree, make a game out of our commonplace toil and household drudgery, we have done much by way of contributing to both health and happiness. It is an excellent idea in dealing with children to get them to do much of their work as they would play a game.

As far as possible we should seek to inculcate the spirit of play into everything we do. Education could be made much more of a game. Our work at school

could be reorganized so as to more and more simulate play. In these and other ways the quest for knowledge, as far as possible, should be made more enticing, more intriguing.

The competition and rivalry connected with various contests are exhilarating and invigorating, and should be introduced wherever possible into the monotony of life's daily grind. There is a childish light-heartedness about play that is refreshing to the body, restful to the mind, and inspiring to the soul.

The urge to play is a deep-seated, highly complex emotion or some sort of sentiment. At any rate it is an impulse that is present in every normal human being and must find expression. It must have an outlet if we are going to avoid ill health and unhappiness.

Dignity is depressing. We must get away from the critical eye of the world now and then long enough to let down, to let go, to let ourselves out, to indulge in primitive and gleeful activities such as will give expression to our innate emotions and impulses. This sort of thing is essential to health and indispensable to happiness.

PLAYING THE GAME

Life is a game with a glorious prize,
If we can only play it right.
It is give and take, build and break,
And often it ends in a fight;
But he surely wins who honestly tries
(Regardless of wealth or fame),
He can never despair who plays it fair—
How are you playing the game?

Do you wilt and whine, if you fail to win
In the manner you think your due?
Do you sneer at the man in case that he can
And does, do better than you?
Do you take your rebuffs with a knowing grin?
Do you laugh tho' you pull up lame?
Does your faith hold true when the whole world's blue?
How are you playing the game?

Get into the thick of it—wade in, boys;
Whatever your cherished goal;
Brace up your will till your pulses thrill,
And you dare—to your very soul!
Do something more than make a noise;
Let your purpose leap into flame
As you plunge with a cry, "I shall do or die,"
Then you will be playing the game.

—Anonymous.

3. EDUCATION—CULTURE

True education stands not only for knowledge but for culture, and there is associated with the consciousness of education, a peculiar sort of latent power and commanding poise. Of course, we must remember the fact that capacity for education, for intellectual development, is largely a matter of inheritance. Not all individuals are capable of receiving the same amount of education. There is an inequality in the distribution of talent when it comes to educability. Many of our youths can easily go through the common grades, though some are so stunted in their mental development that they cannot even go this far. Others are able to go through high school, or part of the way

through, when they drop out; still other groups can go partially or completely through college; while still others go on and qualify themselves in some of the technical or learned professions.

We must not forget that books, like art and music, are good companions and help us to avoid monotony; they provide variety without the danger of drifting into such questionable practices as gambling, gossiping, and vice.

And we must not, in our pursuit of happiness, overlook the value of discipline, even the discipline that comes with study, with the effort and application which are necessary to secure an education. There is, after all, some wisdom in years, and authority is not to be altogether disregarded and despised.

Neither should we shrink from that legitimate self-analysis which has for its purpose the discovering in our own experience of those emotions which are good and those which are bad—in their ultimate effect upon our happiness and character.

Books are, after all, the tools of the mind. They are, perhaps, when considered with the knowledge they afford, and when we stop to think how knowledge increases our capacity for the enjoyment of happiness—I say, when considered from every angle, books come to occupy almost the chief place among the luxuries of happiness; they are all but indispensable to the fullness of joy which we all seek and crave.

Books make all great minds of the present, as well as of the past, our servants. They enable us in each new generation to start, as it were, on the shoulders of the past generation. From books we get the experience of others. The printed page brings us the wisdom

of the ages. In fact books enable us to live in all ages and on all continents and to enjoy the accumulated centuries of information and inspiration as we contact with the great minds of all time, at least this is true since writing was developed and more especially since the art of printing was discovered. In this way we are able to communicate with the great minds of today and the geniuses of yesterday.

Books preserve for the intellect and soul of succeeding generations the thoughts of our great men, just as the phonograph preserves the voices of our great musicians.

But the very multiplicity of books creates a problem. There is so much to read that we have to choose wisely, lest our time and effort be consumed with the chaff and we fail to secure the real grain of the literature which is worthy of our perusal. And too, we must choose between the various kinds of books and get those best suited to help us in any given need. By kinds of books I refer to those which deal with facts or science, with life or biography, philosophy, those that are purely literary, fiction, essays on idealism, etc.

In this day of lauded realism it is well sometimes to remember that while realism may be true, it is not always good and beautiful, and so we are beholden to our fellows who write poetry and sing songs, for these all have a cultural and inspirational value which makes them serviceable in the cause of happiness promotion.

Education, more especially culture, certainly does serve the purpose of increasing one's capacity for the enjoyment of happiness, if it does not over-develop one's conceit, if it does not serve to make one over-aristocratic and snobbish so as to shut him out from

sympathetic association with his fellows. If, on the other hand, it serves to discipline and train the mind and broaden the intellect, then education certainly does add zest to living and contributes to increased joy in our workaday existence.

While it is true that knowledge or culture is not really essential to happiness, while it is true that we see many sincere but ignorant souls who are supremely happy, at least they are happy to the full extent of their capacity for enjoying the simple pleasures of living; nevertheless, increase of knowledge, broadening of the intellect, unfailingly accentuates the joy of living and enormously expands our happiness capacity.

Increase of knowledge tremendously multiplies our ability to get satisfaction out of work and play. It enormously enhances the value and enjoyment of travel and adventure and all the higher activities of life.

And when we speak of education, we do not refer merely to a sojourn in some school or college; we refer to that training, discipline, and accumulation of knowledge which attends one's daily life. We refer to culture, which can be had by systematic and leisurely reading and not merely by those continuous courses of study which are associated in our minds with attendance at a university.

We must remember that we have within the books at our disposal the knowledge of the world. There is very little which the teacher in the college can give his students but what is already to be found in the textbooks. The presence of the teacher, true, is an inspiration to learning. There is a touch of culture in associating with the noble minds of great teachers, but if the student has the application and the real hunger and

thirst for knowledge, much, very much, of a college education can be secured during one's spare moments, during one's leisure.

The undisciplined minds of youth may require regulation, classes, recitations, and the presence of a teacher to supervise their intellectual training; but the adult mind, if it enters into this sort of thing with enthusiasm, can secure a liberal education out of any public library.

EXPERIENCE AS A TEACHER

And we must not forget, in this connection, what a wonderful educator real experience is. The practical affairs of daily life all possess tremendous cultural possibilities. Life itself, if we keep our eyes open, to observe, to profit from experience, to learn the difference between essentials and non-essentials, to discern those things which inspire and uplift us in contrast with those that depress and degrade us—well, this experience of living, if one is wide awake and observant, is the greatest education after all, and if rightly interpreted, if we only can learn how to react to the problems of life, then we can reap real happiness as the harvest of the seed sowing of our daily doings.

So many times we help our unhappy, self-centered, and sorrowful patients not only by putting them to work and play, but by sending them, as it were, to school, by establishing systematic courses of reading, by having them take up special courses of study, or special courses of muscle training, artcraft, etc., things which occupy both the hand and the mind.

Not long ago I had a nervous patient, a middle aged woman who had suffered from repeated nervous breakdowns and who was exceedingly unhappy and miser-

able. We persuaded her to take a six months' course in artcraft. She became so enthusiastic about it, she was so helped by this training, that she took it up as a career and has become a teacher, having already spent several years in various institutions, hospitals among others, teaching artcraft to other nervous patients, and it certainly has been this woman's salvation. She became interested in doing something worth while with both her mind and her hands.

At the present time I have a young man who is a victim of a rather serious form of nervous trouble, and while we did everything possible to help him by way of work and play, his evenings proved his undoing, until we put him to work on two or three systematic courses of study in addition to two evenings in a gymnasium. His condition is greatly improved since he began to devote himself to this regular reading, to this systematic study.

We often help our self-centered hypochondriacs by interesting them in nature study, taking up in earnest the study of bees or butterflies, ants or birds; others find benefit in the study of geology and astronomy. The whole biologic and natural science group is helpful and diverting to the mind. It affords real knowledge and culture of the highest sort. It is curative in the treatment of nervous disorders and is a positive contributor to the joy of living.

We meet with many persons whose idleness and indolence have been their nervous undoing. They are exceedingly miserable, very unhappy, and are never going to get possession of their own minds, they never will be able to acquire self-control until their minds go through a certain amount of real discipline and it is in

this connection that systematic study, supervised reading, proves to be of such great help.

Thousands of people are suffering from ennui. They are leading lonely lives and some of them are even sick and tired of living, yet a nearby library is full of books, crowded with the thoughts of great men and women, overflowing with inspiration, courage, and hope, not to mention the lighter variety of literature with its ability to divert, entertain, and relax the mind.

Of course, books like plays, should be selected with a view to fitness. Those books which are most appropriate are the ones to be utilized. Books are thus able to lend themselves to diverting the mind from undesirable channels into those that will be helpful and uplifting. It is a great mistake to discipline the mind when young, and then during middle age to allow it to drift, to engage in no systematic reading, for then when old age creeps upon us, we find our mind resents doing any real work and objects to our effort to make it engage in real study.

The mind should be kept limbered up, as it were, throughout life, ready to enjoy the declining years with our books, and if we do not neglect it for long periods of time, it can be kept nimble and in good trim so that we can enjoy in our old age not only light and diverting reading, but systematic study and real mental application.

If you are unhappy do not overlook the help that can be afforded by books, by education and culture. Literature will expand the horizon of the mind broaden the vision of the soul, and tremendously deepen one's capacity for happiness and the higher joys of living.

IV. ART—MUSIC

While art and music may not be entirely essential to happiness, they certainly deserve a prominent place among the elements of joyous living. Sometimes the enjoyment of the art arts is such as to entitle them to mention in connection with play and recreation, but I always like to consider them separate and apart from our play life as that term is ordinarily understood, though we must admit that they constitute a highly enjoyable and inspiring form of diversion to a large number of people.

The basic emotion that leads to the pursuit of art and the enjoyment of the beautiful is probably the impulse to admiration. and there can be little doubt but that the desire for a love for the beautiful is one of the things lacking in the present generation which is constantly enlarging the capacity for happiness and enjoyment on the part of thousands of people. After all, the art galleries of the world are a real contribution to happiness.

In the pursuit of happiness, let us ever be on the lookout for the beautiful. Let us seek the harmonious, fragrance the sweet, and withal so broaden our horizons and augment our tolerance that while we shun the ugly and avoid the ugly, we will not over-react in our own minds to the men or women who may chance to be associated in some way with those inartistic things we are trying to avoid.

Try, therefore, to follow along that pathway of living which leads to the development of a love for the beautiful, an

appetite for the natural, and which serves more and more to develop those tastes that lead us away from those things and experiences that are productive of regret and sorrow.

The experience of happiness is really the enjoyment of an art. It is something, after all, that is above rules and regulations. If we would master the art of living with ourselves as we are and the world as it is, we must learn how gracefully to accept the limits which are imposed upon us on the one hand by the laws of human heredity, and on the other hand, by the environment of modern civilization. We must be moderate in our desires; learn how to curb the appetite, and control our desire for possession.

We should recognize that there are compensations in life; that sometimes when we suffer loss, we are compensated in turn by something else which the difficulty of our position unwittingly bestows upon us; and we should practice contentment, while perhaps most important in the art of happiness is the effort on our part to make others happy, to seek happiness for others, not so much for ourselves.

The fine arts, the cultivation of which can contribute so largely to the enjoyment of that higher happiness which is attainable by the better type of human mind, embrace landscape gardening, architecture, sculpture, painting, literature, and music. Now, while it requires the higher type of mind to appreciate architecture, sculpture, and painting, and even literature, so as to get joy out of them, we must recognize that the most simple type of human mind can find pleasure in music.

The most ignorant and uncultured enjoy rhythm and syncopation. Our most primitive fellows sing; they get

joy and happiness out of folk music and no matter how primitive and uncultured the race, there is always music of some sort associated with dancing, and dancing is a well-nigh universal means whereby primitive peoples, as well as the more civilized races, seek joy and happiness.

Art and music minister to our higher feelings. They are an inspiration to the soul; their appeal is not merely to the intellect, and it seems that music comes well-nigh being the universal language of the human species.

If we are justified in using public funds raised by general taxation for any means of culture, if we are justified in using such funds for general education, it would seem that we would be warranted in employing tax funds to provide public music, to endow bands and orchestras, to provide for the people as a whole these things which make such a universal appeal to the soul as well as to the mind.

Public art institutes are a means of promoting human happiness, of exalting our ideas of the beautiful, and satisfying our hunger for contact with those things which are splendid and ideal. In our larger cities, every effort should be made to get the common people regularly to visit the art institutes that their eye may be trained more and more to appreciate beauty and harmony, and thus, in the end their capacity for experiencing happiness in other spheres of life will be greatly augmented.

The drama serves its purpose in the satisfaction of the appeal it makes to our great motives and emotions, as well as affording gratification for many of the higher sentiments.

It seems that the human race in its development goes

through various cycles. There is no question but that in times past we had the age of art; the sculpture of Greece, and the painting of Italy are sufficient testimony to this fact. Today we seem to be living in a more material century, an era of invention, materialistic development, and scientific expansion, and it is at such a time as this, when things material are exalted before the eye of the individual and so worshipped by public opinion—I say, it is during such a materialistic epoch that we should make a special effort to exalt the beautiful, that we should strive not only to live, but to live *beautifully*.

There is no doubt but that art is progressing. Cities are becoming more beautiful. Architecture is improving, and there is a development of the fine arts that, in the end, is going to accentuate the value of moral character; and every possible step we can take which is able to add to our love of the beautiful is going to increase our happiness, to multiply the joys of living.

Appreciation of the beautiful is an ennobling experience. If we can cultivate our love for harmony and those higher emotions and sentiments associated with the fine arts, we shall definitely uplift ourselves and our associates, and everything that is ennobling and uplifting is conducive to happiness.

I should tell about an unhappy, highly neurotic, hysterical woman who had spent most of five years going from one doctor to another, who dropped out of her college course in the sophomore year, had sort of a nervous blow-up or breakdown, couldn't get along with her folks at home, failed in everything she undertook, even broke off an engagement to a splendid fellow two months before they were to be married.

A careful analysis of her emotional life and a study of her talents disclosed but one thing that she might make a success at in life, and that was her artistic instinct. She did know how to design a dress, how to decorate a room. An older brother was induced to finance her for a year or two while she sought to perfect herself in this art and to prepare herself to become a professional interior decorator. For once in her life she entered into a course of study with enthusiasm. She threw her whole soul into her efforts, and to make a long story short, she made good, not only with the course of study, but has made both an artistic and commercial success of her career, which she has been practicing with both joy and satisfaction now for over five years.

CREATIVE SATISFACTION

We all know that artists take great satisfaction in their work, whether they be landscape gardeners, writers, painters, or musicians. This sort of thing satisfies that creative instinct which is such a part of the imaginary life of certain types of individuals. The desire to construct, to create, whether it is the bird building its nest, or the beaver its dam, is also inherent in the human species, and there is indescribable satisfaction, supreme joy, connected with its normal gratification.

If you have talent along some of these lines, even though you may not follow art or music as a profession, indulge it, enjoy it, make a hobby or fad of it. Let your emotions find self-expression along these lines and it will prove beneficial to your health as well as adding to your happiness.

A few years ago, I had a couple on my hands whose children had grown up. They didn't know what to do with themselves. The oldest son had taken over his father's business; the father had foolishly thought he would retire, not knowing how unhappy he would be with nothing to do. The mother had never gone in for club life. She had devoted herself to her home and children. They found the home too large and though they had abundant wealth, they were very unhappy. They thought of moving out in the country, selling their large home, and this suggestion gave me the idea of setting them to work planning and designing a new home, to get them interested in studying landscape gardening, in laying out their grounds.

They spent three years in planning their new home, a little bungalow, but a thing of uniqueness and beauty, and they have been over five years now in laying out their grounds, making a veritable garden of Eden out of their estate, and all this has served them well from the standpoint of both health and happiness. Their friends enjoy coming to see them now. Their children come and bring with them the grandchildren, and I don't know that I ever have been in a home that radiated more joy and where there was more happiness and more satisfaction.

This couple derive great pleasure from working about the grounds which they have laid out, and mind you, they are well laid out, they have become experts in this business. They have had something to do and thus they have been able to keep well and happy.

There is happiness in doing things, building things, making things. The small boy is happy when he is digging a cave or building a shanty. Thousands of

people would greatly enjoy working with tools, building a piece of furniture for the house. We enjoy even the artistic side of a common backyard garden. We get satisfaction out of laying it out in parts and parcels, making the artistic borders, digging the rows, etc. There is art even in agriculture; there is a chance to enhance the beauty of everything we do and there is satisfaction and joy in it, too.

I know of a woman who is not only unhappy, but has been a failure in everything she has tried. She started out as a stenographer, failed, and gave that up. Worked as a clerk. Tried a nursemaid's work and didn't like that; the youngsters got on her nerves. Finally she drifted into a millinery and dressmaking establishment, and in less than five years owned the place. She is a famous designer now. She is no longer a round peg in a square hole, and she beams with joy as she listens to the compliments which her clientele so freely bestow upon her.

What a pity it is that some of us live half or two-thirds of our lives before we find our niche, before we are able to get into our stride, before we discover the thing we can do well and do with joy and satisfaction.

5. TRAVEL—ADVENTURE

Travel may not be essential to happiness, but it is a wonderful luxury. Adventure and exploration are instinctive in the human species, and there is no question but that they add to the zest of living, that they multiply the joys of existence as do no other human activities. There is exhilaration in change. There is tonic in variety. There is inspiration in discovery. The primary and inherent emotion of curiosity that is asso-

ciated with the instinct of wonder is satisfied to the fullest extent in travel and adventure.

True, we can cultivate the habit of closely scrutinizing the snowflake, the grass blade, and the clod of dirt; all these are worthy of our inspection and exploration. We can exercise our emotions of curiosity on the grosser phenomena of Nature in wind, cloud, and storm; but man likes to go forth in quest of new worlds to conquer. There is zest in the risk and danger attendant upon exploration.

Man is a child of Nature; he is a part of Nature, and he likes to get out and draw close to her heart. The whole idea of vacations and holidays is but a recognition of man's need of close communion with Nature.

We must, in all our efforts to subdue and control our emotions, avoid shackling our inherent impulses to such a degree that it interferes with either health or happiness. As far as possible, we want to save the freshness and preserve the spontaneity of our innate and barbarous impulses, while we make them over and so control and refashion them as to make them fit into the conventional demands of modern civilization. Our habit of annual vacations is a real help in this direction, in that it enables us to spend our holidays in the midst of new, suggestive, and liberating surroundings.

Cities are the prison house of the free spirit of mankind, and on every possible occasion we should seek to escape their blighting and debilitating influence.

And as we come in contact with Nature, we must remember that her grandeur and beauty are only half in the picture we see—the other half is in the cultured taste and appreciative intellects of those who behold

with wonder and admiration the constantly changing features of natural phenomena. There is little to be gained from travel unless you have cultivated eyes that can see the "sermons in stones, books in running brooks and truth in everything."

Nature study is available to all alike, to poet and peasant. Nature is all about us. We are encompassed by her many moods and varied habits. To that human being who has developed his powers of observation there need never be a lonely moment. The house in which man lives is so beautiful, so wonderfully and exquisitely furnished and appointed that it requires the whole of a lifetime to get an introduction to the habits and behavior of Dame Nature.

The study of Nature has its chief value in that it contributes to variety of interest and activity. Even in old age, there is so much to intrigue the mind and occupy the attention of the most versatile and active of human minds.

There is health value, there is general happiness in this habit of going back to the country periodically, the vacation instinct. It is good for the children to dig in the earth. You know we come from the earth and we are going back to it, and there is nothing so healthful as a little "clean dirt."

It is a source of joy to get out of the well-kept city home with its polished floors and spotless linens, to take off our well-creased trousers and white linen collars and don overalls, to tramp through the forest, dig in the ground, and literally play with Nature, to bask in her smile and enjoy her sympathetic embrace and sublime communion; there is something thrilling and inspiring about this intimate contact.

Civilization is all too recent to make us contented for any length of time with the artificial surroundings of a great city. Nature is the work of God; it is the art of a creative mind. The Supreme Being is the soul and spirit of Nature, and we can't help but feel it when we expose ourselves directly and open-heartedly to her touch.

Nature is all powerful and all glorious (even if not always all wise), and she is ever our partner in the realization of life's ambitions. Nature was made for man and man finds that he cannot thrive and prosper without her. Nature is the raw material of the human mind and soul. Man is the creator, the designer, and builder, the conqueror of this vast domain of natural forces and resources.

If the tiny flake, and the gigantic star have a mission in the universe, man surely has, and increased happiness ever attends his realization of this Divine mission, his recognition that he is a part of this great and marvelous scheme of things we call Nature; that he is a member of that vast and infinite family of things and beings which is watched over by the Master Builder and Administrator.

Of course, Nature appeals to different minds in different ways. The scientist analyzes, classifies, searches for facts, and seeks for generalizations of conduct which he calls laws. The artist is inspired, he wants to copy, to re-enact. The poet likewise hears the melody of the realms and in his soul it re-echoes in verse and song. Still others view Nature and are filled with awe, admiration, and reverence; they would meditate and even worship. To the agriculturist, the husbandman, Nature appears as a phenomenon to be

cultured, subdued, trained, the thing from which we can get our livelihood on the one hand, and the raw material for making countless things of beauty and utility on the other hand. To the traveler she is a vast, ever-unfolding panorama of beauty and grandeur, a thing to thrill, intrigue, and entertain.

So, no matter from what standpoint we view Nature in her various moods, there awaits us culture and education, joy and happiness. Old Mother Nature is kindly disposed toward her children if they rightly understand her, and if they know how to interpret her moods and to understand her manifold phenomena.

While some timid souls prefer to remain at home and are satisfied to spend a lifetime within gun-shot of the humble domicile in which they were born, the vast majority of human beings enjoy travel. They like to visit new scenes, to meet strange peoples, to see the races and nations they have read about and heard about; and aside from the way travel satisfies the craving for adventure and exploration, it proves to be of great value as an educator. I think most everyone would agree that a year spent going around the world, under proper tutelage, on the part of any young man or woman, would be worth more than a year in any school or college. Still further there is an element of play, the real holiday spirit gets into our hearts as we indulge in these wandering pilgrimages.

BROADENING INFLUENCES

I have had many a man tell me that his experience in the Navy, as he went about the world when young and saw strange peoples—I say, I have had many tell me that the experience was highly beneficial, that it

broadened their minds, augmented their tolerance and in many ways prepared them for better getting along with their fellows and for increased success in the struggles of after-life.

The automobile has done much to encourage travel within the confines of our own country, and has contributed to the education and culture of our minds, as well as proving itself a valuable help in the direction of promoting health and increasing happiness. I remember so well the case of a married couple, where the wife was in poor physical health and the husband was far from being a happy and contented soul. They had a little money saved up and we persuaded them to spend the summer driving to California and back. They returned reporting that they had had a wonderful time. The wife regained her health; the husband got back into the spirit of play—his whole disposition seemed to be changed. This was several years ago and every summer now, he tries to get away at least three weeks, and they repeat the experience of this California trip on a small scale, driving to some other part of the country, camping out most of the time, getting close to Nature, meeting up and mingling with their fellow motor gypsies, and withal, having what they call “a grand and glorious time.”

It is not necessary to take a trip around the world or go to Europe in order to enjoy the benefits and experience the exhilaration of travel. There is plenty to be seen and enough places to go, on the North American Continent, to keep one busy a lifetime. Why should we pine away because we are denied the privilege of viewing the sights of Europe when we live within sound of Niagara Falls and have been too indifferent

to go over and enjoy its grandeur? It is all too true that familiarity often breeds contempt.

There is some consistency in the slogan "See America First" though it would seem that the charms of that which is remote and distant, the historic attractions of the old world, make a far greater appeal to some individuals than do the natural wonders and scenic beauties of our own land.

We are able to help many of our semi-sick patients by sending them on a trip around the world. We are able to improve the health of many chronic ailers by getting them away from home, by starting them on a trip through this country; but one thing should be said in this connection—travel and prolonged vacations afford little help for those who are suffering from chronic worry, fears, dreads, and obsessions. These self-centered, neurotic individuals, when they start out on a trip, take right along with them the thing that is causing all the trouble, and that is their own state of mind.

Long since, I abandoned the practice of prescribing trips to California, Bermuda, Canada, and the Sandwich Islands for these nervous sufferers. I put them to bed and rest them up for a few weeks or have them take an ordinary vacation, and then I set them to work. It is mental re-education they need more than travel. They had better save their money and travel later on when they have mastered their nerves and can enjoy the trip.

I think it is a great pity that more men and women of means and leisure do not travel more extensively. I could fill this book with the stories of well-to-do patients who have grown all but weary of life, time

hung heavy on their hands, and how they have been rejuvenated and made over by travel. When we think how ardently many of our citizens in moderate circumstances would enjoy travel, it seems a pity that those who have the time and money should not avail themselves of both the culture and satisfaction to be derived from visiting foreign lands.

Those who have traveled are able to derive a never-ending satisfaction from relating their experiences to the home folks, from comparing notes with fellow travelers they meet from time to time, talking over places they have visited and things they have seen. Travel provides one with such an interesting store of memories that are pleasant to recall and profitable to relate; it is indeed a liberal education quite separate and apart from the joy experienced at the time, and the satisfaction afforded as we subsequently recount our memories of foreign lands and strange peoples.

So well I remember the case of a maiden lady who was rather reticent—certainly not very happy, and while not suffering from any particular disease, was far from enjoying the best of health. She was inveigled into joining a party of friends who were starting on a trip around the world. She was away from home for a year, and she came back a changed woman. Something had happened to her during this year of travel and she began to take an interest in social affairs, became an active club woman, and in a couple of years was happily married. She is now a happy and useful woman, a good citizen, a devoted wife, a charming mother, and her friends all feel that it was this year of travel that broke her shell, as it were, and enabled her to come forth and begin her real life.

And I venture to repeat that I have seen scores of men and women re-made, literally saved from a life of ennui and unhappiness, by travel—by this experience of getting away from home and their old friends, and meeting new people and viewing new scenes.

If you cannot travel on a large scale, if you cannot enjoy the adventure of encircling the globe, spend your vacation away from home, go as far as your time and means will permit, or get up a party, form a club of your friends, buy a second hand automobile, and take to the woods. Wherever and whenever the opportunity affords, get away from your old surroundings and give your mind a chance to absorb new thoughts amidst new surroundings and strange people. In travel there is adventure, education, health, exhilaration, and happiness.

6. HOME—AND CHILDREN

While some persons seem to be fairly happy without a home of their own—without married life and children of their own, while so-called single blessedness is consistent with human happiness; nevertheless, the vast majority of men and women find their chief joy and happiness in their homes—and their children.

A real home supplies pleasant and agreeable surroundings for our leisure. The parental instinct accompanied by its emotion of tenderness can be fully exercised only in the home—we can only fully enjoy this impulse to protect the weak and minister to the helpless when we have our own children to love and care for. Again, there is no way satisfactorily and acceptably to satisfy our innate sex longings and urges outside of normal married life. Whatever the ups and downs of

domestic life, the average man or woman is going to find the largest joy and the highest happiness in married life.

The greatest danger of home life is the threat of monotony. Monotony, unless it is activated by some tremendous sentiment or employed in pursuit of some powerful ideal—is subversive of both health and happiness, and it is to dodge this sort of domestic and social monotony that we indulge in the ceaseless and oftentimes senseless rounds of parties, receptions, teas, and what not, in an effort to escape the boredom of isolation, the stagnation of monotony.

In our domestic life, yes, even in the social and commercial contact with our fellows, let us ever seek to discover new traits and hidden charms in the life and character of our companions and associates. There is refreshing adventure and the fascination of discovery in this sort of exploration and scrutiny into the deeper lives of one's fellows.

Comparatively speaking there is sometimes even joy in a fruitful sorrow compared to the mock joy and pseudo-happiness of a barren life. The sorrow of a mother who has lost a son has, after all, more of joy and satisfaction than the selfish loneliness of the woman who has refused to bear a son.

But what of unhappy marriages? Are they not a source of much sorrow? Indeed. And many of them are unhappy for no other reason than that the contracting parties failed to use common sense and exercise ordinary judgment. What can we expect if we marry half lunatics or full neurasthenics? We should enter marriage with our eyes open and our senses alert, and in this connection, is it too much to maintain that

every young man should be taught a self-sustaining trade, or educated in some self-supporting profession, and that every young woman should be taught the rudiments of home-making, the arts of housekeeping and the science of food preparation?

Marriage is a real business—a serious and responsible undertaking. We must give thought and study to making a success of founding a home and raising a family. We can't hope for the best results in domestic life if we indulge in mere wishing—we must do some genuine *willing*—we need decision and will power. Ella Wheeler Wilcox expressed this thought most feelingly when she said:*

“Do you wish the world were better?
Let me tell you what to do.
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.”

The home as we understand and enjoy it today is really the gift of Christian civilization to the human species. In the public library you will find histories dealing with politics, science, and invention, but not much by way of history when it comes to the home. The home is indeed a recent institution, so recent that in the French language there is no word to express the idea. And we must remember that while we have wonderfully improved the material dwelling place for

*From “Poems of Power,” W. B. Conkey Co., Chicago.

modern homes—I say, we must remember that the house is not the home; the home is made by the people who live therein, by the affection which is found therein, and the children who are growing up around the family hearth. It is the love and respect that exist between the parents and the play and glee of the children that really make the home.

What a mistake for parents to try to be such good housekeepers, so orderly in their material homemaking that they make home an unwelcome place for the play of the children and thus, as it were, drive them away to the street or the neighbors for their good times.

Home and civilization are synonymous. The home life is the ideal, the goal of all normal-minded youth, and it will ever be true that a joyous home life is the crowning luxury of a happy existence. The poor laboring man of today has a more palatial domicile than the rich man of a thousand years ago. The wage earner of today is better housed than the wise men of Athens.

In these olden times all efforts were concentrated upon beautifying and enhancing the appearance of the buildings associated with public life. Their architects and artisans toiled to adorn their public buildings, but it is only in recent centuries that man has directed his attention to beautifying and embellishing his own domicile. In former centuries every effort was bestowed upon the castles of the rich, the palaces of kings, and the cathedrals of bishops. Very little wealth and effort were expended upon the individual homes of the common people.

Let us stop to think that in olden times the homes of the people afforded few, if any, luxuries. Everything that makes life pleasant and worth while as found in

the modern home, was absent from the dwellings of the ancients. In these olden days the wife was a common drudge and the children were all but slaves. The home, whether regarded from a material, intellectual, or spiritual standpoint, has been tremendously improved in the past few hundred years.

HOME AND CIVILIZATION

The home has come to be the chief American institution, the unit of our modern civilization. In fact most discoveries, inventions, and improvements in living have been sought out for the purpose of adding to home comforts, for no other reason than to make some pleasant place for our leisure moments and a more comfortable shelter under which to raise and train our children.

To improve home conditions, modern man has devoted his ambition, his industry, and ingenuity, and in return this improvement has done much to exalt human ideals, to lure man ever upward and onward.

Improvement in modern home life has contributed to the production of a new brand of poetry, a higher and more idealistic literature; in fact, it has given origin to a new culture. This improvement has caused childhood to become a new and pleasant memory to recent generations, an experience we like to recall and that we never tire of rehearsing.

If we should take home out of our modern literature we would have little of inspiration left, and if we should take it out of our modern life, we would take the soul and beauty out of living.

The home is the great conservator of morals, the guardian of character. It is the custodian of the purity

of our youth. The vision of a home in the future is the ever-present inspiration of high-minded young people; it comforts the toiler, promising to reward those who struggle in adversity that they may create for themselves this haven of human happiness.

Home is the mother of contentment; the goal of love; the harbor of happiness, which is sought by all toiling and struggling human beings who are possessed of normal minds and average ambitions.

The ideal home is the true altar of religion, the shrine of true philosophy. In olden times, when hearts were hard and life was drab, the pagans conceived of God much in the terms of their own life and experience. When the monarchistic idea of government became spread out over the world, God became a king in human estimate; but throughout the Christian centuries, since the establishment of the home as the unit of civilization, God has become a father, so that in our petitions we address Him as "Our Father who art in Heaven," and allude to His solicitous care of His offspring in figures of speech "As a father pitieth his children," etc.

If love hovers over our homes six days in the week, its beneficent influence makes it quite impossible for those who live in those homes to conceive of God on our rest day, as any other than a father of love having for His children only thoughts of kindness, forbearance, patience, and mercy.

Home, it is true, has its rivals, its enemies. There is jealousy, unfaithfulness, and divorce. Home has its competitors, such as society, clubs and other forms of artificial life and superficial living. Altogether too many men and women are today forsaking the home

for the club. They meet in the clubs, transact their business in the clubs, and sometimes, though men and women know each other more or less intimately for years, they never have met around their own firesides. Home is becoming altogether too much of a place in which merely to sleep and eat—sometimes.

Home, too, sometimes becomes only a place where selfish people live. How many times we see the wealthy build high walls around their beautiful gardens as if any harm would come from allowing the common people who pass by that way to enjoy the perfume of their flowers and to feast their eyes upon the beauty of the landscape.

Hospitality is all but dead in some homes, and friendship, old-fashioned happy associations, are replaced by society with its round of teas and elaborate entertainments.

Men and women dwell in loneliness in palaces that might be opened up to the joy of themselves and their neighbors. Home is not going to contribute so much to human happiness if we have to enjoy it, as it were, in solitary confinement. We must not overlook the fact that man is a social creature and that he gets along best when he mingles freely with his fellows.

There is need today for a return to the more simple life of the home. We need more of that fireside affection and good cheer of the family circle. Home should be the most attractive place on earth for every member of the family. Something is wrong when father forsakes it for the club, mother for society, and the children desert the family hearth for the fun and frolic of the passing jazz and entertainment of the hour.

The obligation of home making rests lightly upon

many modern men and women, particularly upon the shoulders of some of our bachelors. They seem to overlook the fact that man is a trustee for the sacred stream of life and that when he shuns the task of home building, that when he shirks reproduction, that he is, as it were, affronting his entire line of noble ancestors who toiled and struggled that they might pass on this living heritage from generation to generation.

When we refuse to build a home and plant life therein, provided we are worthy to reproduce our kind, then we are enacting the ignoble role of biologic slackers.

DANGERS TO THE HOME

Perhaps the greatest enemy of the modern home is divorce. This is not the place to argue the question as to whether divorce should be made easier or more difficult and we do not wish to waste words on whether marriage should be made more difficult, but one thing we are certain of, it should be made more *deliberate*. Young people should be made to stop and consider the obligations of the marriage relation before they are permitted to enter into it.

Divorces are increasing rapidly in this country. As someone has said, "The Mormons of old drove their wives abreast, but the Gentiles are driving them tandem fashion." It is undoubtedly true that many young people enter into marriage lightly, feeling that if they do not like it, they can easily get a divorce. It is much harder to get a divorce in Canada, and you cannot but recognize that it probably serves to restrain those who would hastily enter into this serious partnership.

One of the causes of domestic infelicity is the failure no doubt, of people being wise in their choice of life companions. You know there is the Scriptural injunction, "Be ye not unequally yoked together." We cannot expect a happy home to be the result of marriage between a man and woman who are too widely separated in their tastes, temperaments, and tendencies. No more than we can expect healthy, normal children to result from those unions which are in violation of all biologic laws and eugenic requirements.

Also we must not overlook the fact that about every decade, just about every ten years, our viewpoints, standards, and adaptation to life and its problems change more or less. The objects and aims of life, the attitude of married people to each other and the world in general, change every ten or twelve years, and there is need of readjustment. There should be a periodic stock-taking and a re-arrangement of plans and activities in accordance with this ever-changing viewpoint of life and its obligations.

If we would enjoy a happy married life, we must recognize the element of service connected with these life partnerships. Not only service, but sacrifice, if necessary.

The ideal of life on this planet is primarily one of service, and the whole thing is beautiful and sanctified if we are willing to make adjustments and adaptations that border on sacrifice. This may involve a cross, there may be a touch of sorrow in it, but there is a sublime sort of happiness that comes as the result of the ennoblement of character and the enrichment of one's soul, which is an unfailing reward for all such unselfish service.

True, the equality of education and more free thought has brought about the so-called new woman. There is now taking place a reorganization, an evolution in woman's progress that is almost a revolution. Things are a bit upset and disjointed at the present time, but they are undoubtedly coming out all right. For a generation there may be more or less trouble as a result of woman's emancipation, but in the end she will find her place.

I am aware of the fact that the theologians have sometimes told us that woman should occupy a subordinate place. There is a tendency to fall back on Paul's doctrine—"Let your women keep silent in the churches," but I think it would be well if we could go back to Armenia where Paul was preaching when he uttered this dictum, and see how they conducted public worship in that country. It was and is their custom to seat the men on one side of the church, and the women on the other, with a partition of shutters between. The women then, as now, were uneducated; only the men had the advantages of the schools.

When Paul would preach to his audience the men would listen on their side, and then on the other side one woman, not understanding what he said, would ask another woman, and so a babble and confusion of voices was the result. This disconcerted the Apostle as it no doubt would any modern speaker, and so he suggested that the women keep silent in the church, getting what they could out of the discussion, and if there was something they did not understand, they could ask their husbands when they went home. I presume Paul would be the last to tolerate the taking of his suggestion and making of it a religious dogma

to stop the free and legitimate expression of modern woman whose education now is, or easily may be, equal to that of man. This whole thing takes on a different color when the circumstances of its utterance are fully understood.

How many times we see the selfish, miserable, and unhappy man or woman transformed, marvelously changed, by marriage. How often we see the unselfish devotion to home, with its compromises and adjustments, with its service and sacrifice, the nursing of the sick babe, the fostering of the children, the rearing and safeguarding of careless and exuberant youth—well, the whole thing is so human, so beautiful, it affords such discipline, such training, such culture, that no one of all the modern melodies can so touch our hearts and inspire our minds and stir our innermost souls by the appeal to pleasant and uplifting memories—I say, of all songs none is so characteristically American, yes human, as that exquisite poem whose chorus expresses the sentiment of every real man or woman, “Be it ever so humble, there’s no place like home.”

7. A SETTLED PHILOSOPHY

One of the great luxuries of life is a settled philosophy. Few persons realize how consistent and co-ordinate thinking contributes to happiness. By a settled philosophy we mean a harmonious viewpoint of life and its problems—a balanced working program for this world and the next. By a settled philosophy we mean a practical reconciliation between the urge of instinct and the ethical convictions of civilization. Our philosophy of living must embrace our scheme of existence—it must include everything affecting our lives—

from our methods of earning a livelihood to our habits of life—our social connections, home life, and spiritual ideals.

It is by our philosophy that we sometimes contrive to reap happiness out of trouble. We use our reason so as to extract joy out of sorrow. We are thus sometimes enabled to discern latent happiness in the commonplace sorrows of life. We are oftentimes able to interpret suffering so as to gain comfort—to so understand the mission of sorrow as to foresee the harvest of correction and subsequent happiness as our reward for ceasing to do evil, while our suffering has taught us to do well. We are often taught obedience to the laws of God—and thereby gain happiness—through suffering.

Wisdom is essential to the possession of those things which enable us to live, as it were on the verge of joy while we dwell under the shadow of sorrow and adversity.

It is in ourselves, in our own souls, that things are colored by joy or sorrow. There is no color in the material world outside the eye that perceives it, and so it is that the experience of life, our environment, stimulates in us the perception of joy or sorrow. What we call happiness and unhappiness consists in the consciousness of our own reaction to the diverse experiences of our life.

Our outlook upon life has much to do with the joy of living. Our viewpoint should be based upon the things we love and not the things we hate. No philosophy of happiness is going to be built entirely out of restrictions, prohibitions, and taboos. It is the expansive, creative emotions that breed happiness. The

undue repression of natural impulses only generates conflict and breeds sorrow.

Our attitude toward the so-called struggle for existence has a whole lot to do with our happiness.

Modern science has so linked the whole world together, present-day society has become so unified and solidified, that each of us is influenced by what befalls the other. There is a community of happiness, a bond of joy, that runs throughout nations, in fact, encircles the earth and holds all people within its embrace.

It is a great step in the development of one's philosophy to reach that place described by the Apostle Paul where we can truly believe that "All things work together for good." Such a sublime confidence, such a perfection of faith, constitute a real and abiding foundation for optimism. There is consolation and comfort in a belief in an over-ruling, over-riding Providence of some sort. Some such idea is essential to a settled philosophy. We get happiness out of the concept of a universe regulated by law and guided in its ultimate destiny by the will and power of a Law Maker.

The belief that things are running haphazard, at loose ends, the notion that everything in this world is getting worse and worse, is the basis of pessimism, and pessimism of this sort is a real foe to happiness, it is an efficient joy-killer. Pessimism is the dry rot of ambition, the mildew of courage; it paralyzes initiative, and destroys enterprise.

A settled philosophy which contributes to real happiness unfailingly provides for the belief in the triumph of truth, the vindication of righteousness, and such a habit of thinking inspires confidence and generates faith. Hope is essential to the atmosphere of progress.

Courage is the spirit of our advancement, material, spiritual, and intellectual.

CHRISTIAN PHILOSOPHY

Christianity is peculiar among religions in that it presents a philosophy which utilizes the sorrows of life as stepping stones to joy. It teaches us how to regard many sorts of trouble as the ancestors of happiness, telling us that all the best glimmers through the fiery trials of that which seems to be the worst. This is a religion that promises us happiness and eternal bliss as the reward of turmoil and strife.

Job was certainly one of our earlier philosophers and he has sought to teach us how to endure all things, to hold fast that which is good, to accept the mission of correction as concealed in trouble, to develop a philosophy that discerns happiness and joy as the final harvest of pain and suffering. It seems to be the ideal of this ancient philosopher to make the best of whatever befalls us, to believe that all things do work together for good, and to seek to discern in the troubles of the hour a subsequent harvest of uplifted mind, purified character, and an exalted spirit.

We must not overlook the fact that there come moments of depression in all men's lives. Elijah, one of the great reformers of olden times, a man of tremendous personality, as the result of his arduous labors, suffered a nervous breakdown, grew depressed, thought the whole world was going to the demnition bow-wows, fled to the wilderness and sincerely wished for death that he might escape from a world that looked so hopeless to his neurasthenic vision.

Solomon, the scholarly philosopher, who finally came to suffer from exaltation of ego, exclaimed, "Vanity of vanities, all is vanity." While we may be attracted to Solomon because of his wisdom, we cannot be enamored of his philosophy. He was a rank egotist. He relegated all things to himself. He sought for knowledge from every source, but he made himself the center of all. He received much, but gave out little, and thus inevitably he was doomed to drift into introspection, depression, and melancholy.

Following the world-wide depression of the Dark Ages, there has been slow but sure advance in philosophy and social development. We have marched on from barbarism, leaving behind one by one our caves, mud huts, slave marts, and torture chambers. We are not yet fully civilized. Our philosophy of living is not yet fully developed but we have made progress. We are on the way toward a manifest destiny, the full nature and purport of which has not been revealed to human understanding.

This is all bosh, pure fiction, about the "good old days," "the golden age" of the ancients, etc. There were no such things. The little history we have vouchsafed for our instruction informs us that these olden times were days of bitterness and sorrow, suffering and hardship. The rank and file of humanity had few of the essentials and still less of the luxuries of happiness. The world as it is organized today—modern society, the civilized nations—is in possession of practically all of the essentials of happiness and likewise enjoys many of the luxuries. This notion of "the golden age" is a figment of the imagination, pure legend. There has been sure and certain progress on the part of the hu-

man family from the earlier periods of privation and suffering to the luxuries and comforts of today.

In the effort to escape oppression, the human workers of past generations have sought for knowledge. Education is the unfailing deliverer from tyranny. Agitation always precedes education. The more education a given generation can have, the less agitation it is likely to tolerate.

We must not overlook the fact that poverty is often a spur to exertion; that hardship is a flogging force that serves to drive us onward and upward.

In our philosophy of life, while we have a place for charity and philanthropy, while Christian ethics inculcate the teaching that it is incumbent upon the strong to protect the weak, while we accede to these impulses of tenderness and kindness, we should see to it that we bestow our charity with intelligence and with that discrimination that enables us to bless the present generation while we prevent the reproduction of defectives and degenerates so as to perpetuate on an increasing scale these problems of delinquency for the harassment of future generations.

We cannot close our eyes to the value of patience and forbearance as an essential trait in human character, as something desirable if not indispensable to human happiness. We must learn to wait while we work and come to know that old Mother Nature is sometimes deliberate in solving her problems and in perfecting her projects. We can not force the development of a race of mankind, as it were, in a social or moral hothouse; but whatever our views of the relation of the past to the present, if we are conversant with the facts, we know that we live in an era of progress.

The hosts of good are marching on. The hill may be steep and the summit far distant, the journey may be long, but we are on our way, and it contributes to our advancement if we can develop a settled philosophy that makes contact with the past of our race on the one hand, and with its future, with those things which are far ahead but which we believe are attainable, on the other hand. That is the mission of philosophy—to span the history of the race and to embrace its past, present, and future destiny.

Man is created in the Divine image and he has power to triumph over all difficulties, to lord it over every human besetment. In spirit, man can be all-victorious over every sort of sorrow, disappointment, and oppression.

While it is true that some men may be born with more gray matter and others may come into the world with a more fortunate balance of their ductless gland system than their fellows, while heredity does have much to do with making it more or less difficult easily to attain a happy frame of mind; nevertheless, there is given each and every one of us that endowment of reason and judgment which will enable us to perfect such a settled philosophy of life as to ever live in an atmosphere above and beyond the turmoils and tribulations of our daily existence.

THE PURSUIT OF HAPPINESS

The realms of tranquility are open alike to one and all, though some of us may be handicapped in the readiness with which we may attain these spheres of bliss; but there are some things in which God is no respecter of persons and whether we are blessed with one talent

or ten, whether we may with ease or with difficulty attain happiness, nevertheless it is certainly and surely attainable by everyone.

The pursuit of happiness is open equally to us all, and we must not overlook the fact that much of the joy of living is found in its pursuit, in our effort to attain it, in playing the game of happy and joyous living.

We need to perfect a philosophy of living which will enthrone the soul so as to reign over and above all the transient and trifling entanglements of life. The spirit of man must assume the mastery of the immediate atmosphere of life-enjoyment, as well as to beckon us upward toward our manifest destiny in the great beyond.

We must not forget that some of the greatest passages of human literature have been penned by men who were incarcerated in prison cells. It was in an Athens' jail that Socrates philosophized about immortality; in a Roman dungeon that Galileo meditated upon science and natural law; and it was during his twelve years' sojourn in the Bedford prison that Bunyan wrote his "Pilgrim's Progress." And all this only goes to show that the spirit of man, the human soul, is able always to soar above clouds of depression.

The mind of man can function joyfully in an atmosphere of gloom; it can rise victoriously in the presence of defeat, and work courageously in the face of any and all difficulties and disappointments. The spirit that indwells man can triumph over all the frailties of human flesh.

One of the greatest tests that our philosophy can ever be put to is to provide a formula for happiness in the presence of physical suffering and protracted ill-

health. I can think back to the experience of one of my patients who was confined to her bed helpless for eighteen long years before the end came, and yet I never saw her at any time when she was not joyous and happy. In almost every town throughout the length and breadth of this land you will find one such soul, someone who has been stopped in the prime of life; some ambitious person who has been cut down as it were on the very threshold of achievement, and yet you will find them enduring suffering with patience; facing their afflictions with fortitude, and in it all and through it all they bear their troubles with a resignation that would put to shame most of us who are wont to whine and complain over the passing sorrows and transient disappointments of our daily life.

These cases of suffering are shining examples inspiring us to press on—to practice happiness in the presence of hardship—and to give forth joy even when we are compelled for a time to suffer. They make us think of Epictetus, the slave, who in spite of the limitations and handicaps of his meager career became a philosopher—yes, became one of the immortals. Throughout a life of suffering and sorrow, in spite of it all, he seems to have been really and truly happy. Denied most of the essentials of happiness and all of its luxuries but one, that of a settled philosophy, this slave-philosopher with little beside his philosophy to aid him, achieved happiness, happiness that many a modern soul, blessed with well-nigh everything that could contribute to happiness, could but envy.

It is one of the triumphs of philosophy that we are often able to be happy in the presence of disappointed ambitions. With our hopes shattered, our plans

thwarted, our longings disappointed, still philosophy is able to help us see through our difficulties, reason around our obstacles, and even attain happiness in the presence of our disappointments.

Philosophy helps us to be reconciled as we must tarry between the goal of our ambition and the handicaps of the hour. And it is only philosophy that can comfort the soul that loves but is not loved in return. It is only philosophy that can help us to keep sweet in the presence of ingratitude. If our friends disappoint us, we may suffer for a time but philosophy admonishes us to forgive and forget, lest we embitter our souls.

SOLVING LIFE'S PROBLEMS

The inequalities of life—at least many of them—are hereditary, and we must learn, in the development of philosophy, how to adjust ourselves to the fact that some men have one talent, others three, five, and so on up to ten talents; and in viewing these apparent inequalities of life, we must not overlook the law of compensation. Neither should we accept all of these things as inevitable and unescapable.

The modern science of eugenics points the way out of many of these difficulties. We now know sufficient about the laws of heredity to prevent the breeding of many of our weakest and most ignoble specimens of humanity. We do not have to allow coming generations to consist in such large numbers of men who are so sorely handicapped by heredity that they are forced to go out and compete on an unequal footing with their more fortunate and favored fellows. The better we understand heredity, the less we are inclined to criticize

the wisdom of the God of nature whose laws are behind these phenomena of inheritance.

But as we think of the compensations that go so far toward making up for some things we must suffer by way of adversity and deprivation, we should abandon the idea that we must always wait for our compensations in another world for most things which we suffer in this life; there are compensations in this world as well as in the next.

And we should not overlook the fact that the great minds of the past and the present have had their day of sorrow. There have always been periods of hardship and adversity in the lives of most of our great leaders, writers, artists, and inventors. They all have had their ups and downs. Instead of looking with longing eyes toward the careers of others, it is well for each individual to develop a philosophy that inspires him to perform with all his might that which his hands find to do.

There is real happiness in enthusiastic devotion to one's work, in contentment with one's situation, that is, if we have done our best to make it all we think it ought to be. We must not fail to do our best, and to this end we should be mindful of the old time exhortation to "stir up the gift" that is within us—make sure that we are employing all of our talents.

It would seem that trouble and adversity are oft-times the teachers of Providence; that sorrow and disappointment constitute a sort of Divine discipline. It seems that short-sighted and wayward human nature requires some sort of a moral gymnasium in which it may exercise, may increase its strength and develop its higher powers. It seems we require something to prod

us, to goad us, to stimulate action and reaction lest we become soft and weak and flabby, and fail to develop those sturdy qualities of moral manhood which are so necessary in the end to the enjoyment of the fullest happiness and satisfaction in living. It would seem that the noblest characters are pounded out by the hammer of suffering on the anvil of adversity.

And in this connection, we must not over-theorize about our hardships and sufferings. That is, we are not going to accomplish anything that will contribute to our happiness by closing our eyes to facts; we are not going to promote joy by denying the existence of sorrow. We are not going to increase happiness by refusing to recognize unhappiness. We might just as well be prepared to face the facts. One ancient philosopher, you know, said that "Man is born to trouble as the sparks fly upward." We might as well brace ourselves and prepare to meet some of these things. Trouble in varying degree is well nigh universal.

Man is put in this world to earn his bread by the sweat of his face and that should be looked upon as a blessing, not a curse. We at least can develop our philosophy to the point where we can turn many of these reputed curses into genuine blessings. That is the realm of philosophy—to help us rightly to interpret the problem of living.

In all these matters let us develop a passion for the truth. Be willing to face the facts. Be brave as we stand in the presence of bona fide problems of living. Let us face defeat squarely and stand up in the presence of sorrow manfully. Let us be enthusiastic players in the game of life, brave contenders, but withal and ever, good losers.

We must not forget the biologic law that teaches us the higher we ascend in the scale of human life, the greater the capacity for pain, suffering, and sorrow. The possibility of joy ever implies the probability of sorrow. The capacity for health carries with it the likelihood of disease. The potential of happiness always implies the possibility of unhappiness. As we ascend in the scale of development, the greater our capacity for sentiment and sympathy, it inevitably follows that there exists an increased possibility of sorrow and an equal capacity for suffering and unhappiness.

If it were possible for us always to avoid suffering we would avoid much of our culture, be deprived of much of our education and training that is worth while, and would be denied that strength of character that makes man big and broad and noble. We should not overlook the fact that too much luxury is a great handicap in our efforts to acquire joy and to experience happiness. It is literally true that sometimes the midnight of sorrow precedes the dawn of the day of our most sublime joy, and that hardship and adversity constitute the gateway to the realms of bliss and happiness.

A SETTLED PHILOSOPHY

Perhaps the most important thing about a philosophy of living is not that it should necessarily be correct and true, but that it should be *settled*. Another is that it should be consistent and reasonable—that is, reasonable to the mind of the one who entertains it.

Our philosophy of living needs to be consistent and logical with reference to health and disease. We must know that our physical well-being is a matter of sowing and reaping as regards health and disease. We must

understand the interrelationship of the laws of heredity, the practice of personal hygiene and the principles of community health and sanitation. We must know that health is Nature working in the body under conditions of obedience, and that disease represents the same natural forces functioning under abnormal and unfavorable conditions. Health is not a matter which represents the Divine smile, and disease the result of the machinations of evil spirits.

Our philosophy must be consistent in our own minds with reference to Providence and progress. We have to settle in our minds whether we believe there has been orderly progression of affairs on our planet, or whether the great affairs of history, the cataclysmic upheavals of Nature, are simply arbitrary decrees of providence, temperamental manifestations on the part of the forces in control of this planet. We are not going to be happy until our philosophy determines for us whether we are living in a world of law and order, or that we dwell in a universe of chance and confusion.

Our philosophy determines to what degree we are going to be superstitious, the victims of hoodoos, fears, and other sorts of dreads. Our philosophy determines to what extent we are going to worry over the petty affairs of life, and it helps us in this business of determining between essentials and non-essentials. It has a lot to do with the amount of stress and strain we are going to bear as we go through life.

Our philosophy determines how we are going to adjust the great problems of life, how we are going to compromise or otherwise settle the confliction between science and religion. We ultimately, in our philosophy, settle our views as to the origin of the human race, and

we work out a consistent belief which is satisfactory to us and which, to our own minds, accounts for the facts and phenomena of Nature on the one hand, and spiritual agencies and the moral ideals of the human race, on the other. And let me repeat that it is not necessary that we solve these problems in a final sense in order to formulate a settled philosophy.

One's philosophy is all the while subject to revision, it is undergoing constant change, gradual growth. It is only necessary that it be consistent and in working order today. New light, advanced knowledge, more education, will all necessarily bring about a revision of our philosophy tomorrow or the next day; but we get happiness out of it if it is consistent, settled, and in working condition today; and so the real purpose of living, the interrelationship of our great emotions having to do with work, play, religion, and sex, are all part and parcel of our philosophy of life.

I think most folks in developing a philosophy are forced to take into consideration the dual nature of man in his present stage of development. There seems to be existent in the human mind, two natures—just as much as if they had had a separate hereditary origin. One nature is animalistic, instinctive, and consists largely of natural impulses and innate biologic urges. The other side of our nature seems to be quite separate and apart from this animal and instinctive tendency; it is spiritual, moral, idealistic, intellectual, to say the least, and seems so high above the animal as to impress one with the possibility of its separate origin, or to lead to the belief, as it has in many peoples throughout the ages, of its being a supernatural endowment, a gift of the gods.

This dual nature of man leads to inevitable conflict, interminable warring, and represents one of the great spheres of human experience where a settled philosophy is required in order to bring about peace, adjustment, and happiness. It is in our philosophy that we make the necessary compromises between conscience and the conventions of civilization on the one hand, and the biologic urges and animal propensities on the other. It is in the realm of philosophy that we must bring about some degree of peace between these warring elements of human nature and in this sphere perhaps as in no other, a settled, consistent philosophy contributes so largely to human happiness.

PHILOSOPHY AND EMOTIONS

We must not overlook the fact that when our emotions fail of normal elimination, when we fail to enjoy natural and average self-expression, that sooner or later this sort of emotional overload or unnatural suppression jeopardizes the balance and equilibrium of the nervous system and brings on some form of "nervousness." Our philosophy helps us to lead a more harmonious life and to properly apportion our activities so that we get a sort of balanced experience out of our work, play, religion, and social life. Our philosophy not only directly helps us in our emotional elimination, but indirectly assists us in living a symmetrical emotional life, so that we do not indulge one emotion at the expense of another.

Good judgment helps us to balance our life between our activities of work and play. Our philosophy helps us in making adjustments in our life as regards religion and sex. Our social activities are thus kept under the

control of reason and so we avoid the extremes of conduct that would be dictated on the one hand by an unenlightened conscience and on the other by a purely instinctive urge.

Instinct and emotion dominate the realm of our sex life in a general way, while conscience and our higher ideals dominate in our religious and ethical life; and it is in these two realms that we encounter those conflicts which are so largely responsible for nervous breakdowns and other sorts of human miseries; and so it is here that our philosophy of life must come in to help us in making those necessary compromises and adjustments which will enable us to be healthy on the one hand and happy on the other.

Our philosophy points out the way in which we may order our lives so as to enjoy health without being wicked; while at the same time we can enjoy our religion and lead normal, conscientious lives without getting sick.

Philosophy helps us in ordering and organizing our lives with reference to the great problems of existence. Government, home, society, occupation, industry, politics, prohibition, and war—all these things that touch individual races and nations from time to time so vitally, that have so much to do with human health, happiness, efficiency, and liberty—philosophy is the personal opinion, the individual reaction, the golden thread that runs through them all and binds them together in a symmetrical whole, and in the end determines our conclusions, formulates our opinions, and crystallizes our decisions. Philosophy is the sum total of all these things as they are added up in the human soul.

Philosophy is the meeting ground for the urges of the body and the aspirations of the soul. Philosophy represents the working union between the instincts of the body and the inspiration of the spirit. (Science represents what we know, religion what we feel, but philosophy is the domain of our deliberate thought and our coördinate thinking, and it represents for the time being our composite decision.) What we feel must not be confused with what we know.

Our philosophy determines to what extent we will indulge in luxury on the one hand and practice self-denial and curb our natural appetites and propensities on the other. Philosophy determines how we will coördinate our philanthropic ministrations that represent the milk of human kindness in the presence of suffering on the part of the individual who may be defective and degenerate, with the demands of race hygiene or eugenics, which summon us to so bestow our charity as to uplift permanently the species, to work for the improvement of generations as yet unborn.

Indeed the domain of philosophy is vast and far-flung. In fact, our philosophy does not stop until it has created a consistent and satisfactory interpretation of the universe at large. The philosopher does not stop in his efforts to coördinate and harmonize affairs merely as they pertain to this planet, but in his speculative imagination he allows his mind to range the universe and doesn't hesitate to create his skeleton of belief, and outline of procedure, which helps him to form some sort of consistent idea as to the eternal purpose of Divine power in the control of an Infinite universe, functioning in accordance with eternal law,

as its orderly processions of worlds swarm and whirl through limitless space.

The poet has expressed this view beautifully in the Psalm of Life.

A PSALM OF LIFE

Tell me not, in mournful numbers,
Life is but an empty dream!—
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Finds us farther than to-day.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Henry Wadsworth Longfellow.

PART III

JOY KILLERS—THE LITTLE DEVILS THAT SPOIL HAPPINESS

IN PART I we considered the seven essentials of happiness, and in Part II, the seven luxuries of happiness—those things which, while not entirely essential to happiness, do, nevertheless, add greatly to the joy and pleasure of living. Now we come to the consideration of *joy killers*. We now take up the study of those influences and agencies which are so effective in overthrowing happiness.

In this section we have more largely to do with the study of those people who have been more or less happy and who have in some way brought unhappiness upon themselves. We are concerned in pointing out and making clear those states of mind and habits of conduct which are so unfailingly influential in turning happy people, joyful souls, into unhappy and sorrowful beings. In other words, this section of our work concerns itself with the identification of those little devils which are so certainly destructive of happiness and with pointing out how we may successfully avoid these malevolent influences.

We want to build a sure and abiding structure of happiness. We are not interested in the deceptive scaffolding of life. For the time being, superficially, our transient pleasures and fascinations may constitute a scaffold which apparently makes some people happy; but real happiness is the reaction of our own person-

ality upon our environment. Happiness is to be found in the way we do things and view things. Some folks try to exist, as far as happiness is concerned, upon a succession of scaffolding, but it is only by arriving at more or less of a settled philosophy of life that we can avoid these transient and make-shift policies of living.

Those influences which are destructive of happiness will be discussed under the following ten heads:

1. Sickness—suffering.
2. Hurry—nervous tension.
3. Worry—chronic fear.
4. Debt—extravagance.
5. Selfishness—exalted ego.
6. Suspicion—intolerance.
7. Idleness—loneliness.
8. Anger—pugnacity.
9. Hate—revenge.
10. Conscience—emotional conflict.

1. SICKNESS—SUFFERING

Only a certain few—those heroic and noble souls we meet now and then—can really be happy in the presence of physical suffering. Disease is at the bottom of much human sorrow and grief. We cannot look upon sorrow and grief as emotions in and of themselves; they are rather feeling tones that are aroused by other emotions and sentiments.* If the physical body falls victim to some grave organic disease, or if our nervous system and digestive functions succumb to some harassing functional disorder, we will soon

*See further discussion of emotions and sentiments in the Appendix.

find the pathway to happiness more or less surely blocked. Health is one of the essentials of happiness, and disease is an unfailing joy killer.

A great deal of the world's sorrow is due to sin—sin which results in sickness. The violation of the laws of Nature (and I believe that the laws of Nature are the laws of God) soon results in a loss of happiness. Temperance is a virtue that promotes happiness. Moderation is the path of joy. When our pleasures are overdone, they lead only to fatigue and pain. When we transgress the laws of life, we reap only sickness and suffering; and it is in this connection that our vicious and vulgar excitement, alcoholic stimulation, and other foolish and benumbing sensual pleasures, all lead to regret and unhappiness—to sickness and sorrow.

All the transient happiness and pleasure which we secure by the use of drugs is a snare and a delusion. True happiness is not to be found in these paths of dissipation, deception, and disease.

Did you ever stop to think how much unhappiness is caused by minor sufferings, many of which are avoidable, most of which are in general, preventable? I refer to such minor illnesses as headaches, backaches, common colds, constipation, etc. It is very difficult to prevent the transient and "bilious" hue of these minor afflictions from coloring the transactions of our daily doings. They all directly and indirectly detract from the sum total of human happiness. They lessen the joy of living and unfailingly add to the stress and strain of both the nervous system and the moral nature, as we seek to maintain a happy reaction to life in the presence of physical afflictions and nervous handicaps.

Accidents will overtake us now and then in spite of our most painstaking precautions. We cannot hope to avoid our share of the vicissitudes of living. But we should plan on escaping more and more of the sorrows of life which settle down upon us as a result of preventable diseases and unhygienic habits.

I recall the case of a woman whom I have known for years, who possessed such a sunny, radiant temperament, such a cheerful disposition, she was such a pleasure to herself and to her family and friends. Not long ago, I saw this same woman, so many years so cheerful and happy, and she was sickly; her countenance was sorrowful, and she was quite miserable. How did it all come about? Let me tell the story. This woman had a number of dead teeth which became abscessed. She also had infected tonsils which should have been removed, but since she was not bothered much with sore throat and colds, she likewise neglected these foci of infection. Now, between the two of them—at least that is the medical conclusion that was reached in this case after thorough investigation—these little foxes of infection began to spread mischief through her body. The next step was rheumatism—painful joints, excruciating suffering—weeks, even months of it, enough to spoil the pleasant disposition of a saint.

In spite of all that medical treatment could offer following the tardy removal of the infected teeth and tonsils, there was little improvement in her joint suffering; practically every joint in her body has been involved, some of them so severely as to bring about partial loss of function, and that is not all—before the devastating infection had spent its force, her heart was

attacked; the tender lining was infected and the valves are diseased as a result, so that now her heart leaks, is enlarged, and she is thus in a double way a semi-invalid for life.

Now we must help this good woman make the best of the situation. She is the victim of a neglected infection. It has all but taken her life and she will have to call her philosophy into service to find out how to be happy in spite of these misfortunes. But cases like this serve to illustrate how much easier it is to be happy if we can keep well. Such experiences accentuate our duty to avoid sickness by every means at our disposal. Ill health must be set down as the first and great foe of joyful living.

Here is the case of a young woman whose hearing is irreparably injured. Her mother belonged to that old-fashioned school which believed in letting the child get the measles, scarlet fever, and whooping cough, and be done with it. Well, this little girl had measles when she was nine years of age and her hearing was all but ruined as the result of the disease. We should put off even the childhood diseases as long as possible—avoid having them altogether if we can.

I recall the case of a woman who has a severe infection of the gall-bladder, with gall-stones, etc. She used to be a healthy, happy specimen of humanity, but she dreaded to have an operation. She has had repeated and severe attacks of her trouble. She complains of "biliousness" and what not, and she is getting "bilious" in her mind as well as in her body. All her friends remark about her changed disposition in recent years, and it is all due to this infected and infested gall-bladder. She is being poisoned all the time by it. She

is being kept in constant fear and apprehension of a painful attack, passing a small stone, etc. She has tried all the quack remedies that falsely claim to dissolve gall-stones, and I don't know but what she has more recently been trying mind cure on this gall-bladder. No doubt she is otherwise making a brave and heroic effort to be happy in the presence of her pain and afflictions, but it is hard to do, and why should we impose this unnecessary strain on the moral nature when medical science and surgical skill can give relief to such patients?

One thing is certain—thousands of people are restored to health, and thus to happiness, by modern medical science, who, in another generation, would have suffered on indefinitely or until mercifully relieved by the hand of death. Science has become the hand-maiden of happiness, and medical skill the servant of joy. Modern sanitation and preventive medicine contribute enormously to human happiness, for everything we do to promote and preserve health—all our activities which help us to dodge disease—are happiness promoters.

I am thinking at the time of this writing of a man, about thirty years of age, whom I knew years ago. He was so cheerful and happy—such a buoyant chap—but he took his health lightly; he paid no attention to keeping well; he ate all he wanted, and what he wanted; abused his body; neglected to rest and relax his nervous system; drove on relentlessly in the struggle for riches, and at thirty-two years of age, collapsed. Years have gone by and he has not been able fully to rehabilitate himself; he is still more or less of a wreck; his collapse was really a physical one as well as a ner-

vous breakdown; it was really a constitutional smash-up. And what has been the result on his happiness? It is all but wrecked. He has become a sordid, sour, grouchy individual. In fact, his sickness has destroyed the sunshine and wrecked the happiness of his entire family; his unhappy disposition overshadows the home; his pessimism is reflected on all the other members of the family.

I want to tell the story of another young fellow who was so happy in his youth—a wholesome, splendid, cheerful sort of person. He was an ideal specimen of manhood, blessed with the highest type of physical health and mental courage, but he was unfortunately taught in his youth—or rather, I should say, he was left in ignorance about some things that are vitally important for a young man to know as he grows up and goes out and mingles with the world to meet all classes of people and encounter the struggle which every healthy young man goes through with the normal biologic urge of passion—I say, this lad was poorly equipped to meet the temptations of modern society, and he yielded. He failed to make a determined and successful stand in that inevitable moral struggle which every young man is compelled to undergo, and early in his social sin he contracted one of those unmentionable diseases of social transgression, and he has subsequently spent years in taking treatment, trying to eradicate this loathsome infection. What a change all this has wrought in his disposition! How unhappy and depressed he has become as the result of this experience. How sordid and soured he has become. He goes about his business all the while, but nevertheless he is entirely changed. This affliction has turned a

happy, sunny disposition into one of almost melancholic regret and depression.

We cannot close our eyes to the fact that sickness is the master joy-killer; it is the hardest thing we have to surmount when it comes to enjoying the full pleasure of living. It is the chief enemy of happiness, and as such we should recognize it and seek in every way possible to avoid those practices of living or habits of thinking which can in any way lead to sickness and disease with their inevitable harvest of suffering.

2. HURRY—NERVOUS TENSION

How many times the doctor discovers the source of both ill health and unhappiness in the rapid pace of modern society. Everybody is keyed up. The pressure of living is high and the American people, as no other nation on earth, are trying to exemplify the meaning of that new term—"hustle." And it is not always the urge of ambition, even inordinate ambition, that drives us on, but it is sometimes the tyranny of avarice.

This process of hurrying begins early in life. Children are hurried through their morning toilet and breakfast in order to get off to school on time. The over-crowded curriculum from the early days of the grade schools to the last year of college compels the student to hurry, to rush, to crowd, to cram. The whole plan of life is based on a hurry schedule.

Great possibilities are held up before our youth if they will only work hard, hustle, and stick to it; and a reasonable amount of this sort of doctrine is good for our young folks; but we undoubtedly overdo it, even

in the case of youth. You know we can only have six or eight presidents in one generation, and yet every schoolboy is early led to believe that he may become president of the United States if he emulates the example of George Washington, Abraham Lincoln, and Theodore Roosevelt.

How many times I have seen a happy life spoiled by taking on too many burdens, assuming too many responsibilities; to add just one more thing and then another, and still another, spells inevitable breakdown, and breakdown means the loss of happiness, at least temporarily. You just can't keep on adding to your burden of life and get away with it.

Big business says, "speed up; more production; hurry; hustle; bustle." It is not strange that this hurly-burly rush is turning us into a nervous, harassed, dyspeptic, highly-strung nation.

It is absolutely impossible to keep driving a little faster and yet a little faster, without paying the price—and the price is usually the loss of both health and happiness.

We can truly say that the American people are acquiring the "hurry habit," and it is simply a habit. This thing could be put under control and a lot of this useless, senseless rushing about could be stopped just as well as not.

I remember not long ago of talking with a chap who was literally breaking himself down by this constant rushing around in circles, and I told him he must cut out some things, but he said, "I can't, Doctor, the day isn't long enough to do the things I have on hand now, and there are a number of new ones I must take on." I had him keep a week's record—I have a blank for

this purpose containing a space for each half hour of the day, from 6 in the morning to 11 at night, and I had him fill it in each day for a week, and then we went into conference over the proposition. As a result of two hours' study we decided to cut out just exactly one-half of what he was doing. Careful examination revealed that one-half of this man's hurry and worry was about comparatively insignificant, if not useless, work—work that had no permanent value, that was not connected with his livelihood, work that had no cultural worth.

He admitted before he left me that he could get along just as well and leave half of it undone. We found he was doing work his subordinates should do, that they were supposed to do, and that they would have been benefited by doing. He was worrying about a lot of things that didn't concern him at all. Some concerned the higher officials of the firm, some the public authorities, while some of the most serious worries could have no possible concern except to the Almighty Himself.

Now, you can imagine this fellow back-slid repeatedly. That is, he had fallen into such a "hurry habit" that he wanted to go back and do these things after he had promised me to cease such foolish activities; but by the end of six months he was able to keep his trolley on the wire pretty constantly, and he began to gain in flesh, the expression on his face changed from that scowling, hunted animal countenance, to one of cheerfulness and beaming good-will. It can be done.

This hurry business is a habit and you can break yourself of it if you will determine to do it and go about it methodically and stick to it persistently.

With reference to our commercial life, educational career, and even family life, we should remember that experience does not consist in the number of things you have done, and neither does culture consist in the vast number of facts you know or have superficially skimmed over in your studies. Culture consists in knowing a few things well; encyclopedic education does not mean that you have acquired culture.

And even the new woman is beginning to take on this rapid-transit atmosphere of the men folks. She is beginning to rush around, bolt her breakfast, and hurry off to her manifold duties, some of which are real, and some more or less imaginary. We are sorry to see women who are already subjected to numerous nervous influences in the nature of stress and strain—I say, we regret to see them falling into the hurrying habits of the American business man.

Life has become for many folks a restless, feverish race from the cradle to the grave. Many of these hurried souls know nothing about what it means to have a little leisure, to take time for living, to stop long enough to enjoy life itself. While we know that solitude is not good if overdone, it certainly would be advisable for the American people to acquire the habit of stopping, at least once in twenty-four hours, to think. If we had nothing more than a thirty minutes "silent hour" for meditation, devotion, worship—something, anything—to stop this mad rush toward some figment of a goal—a goal that in the end proves to be nothing but the grave. I think there would be solace in solitude for many of these victims of the hurry habit.

Why should we make idolatry of wealth and work, and devote ourselves to the pursuits of these material

things after the fashion of the fanaticism and superstitious devotion of an ancient priest of the sun god?

AMERICANITIS

I understand well that the blend of races we have here in America produces a temperament that is swift and vigorous; but there is no reason why we should allow our struggle for mere things to destroy our own happiness or that of our families. We must remember that character is a thing of growth, that time is required for its cultivation. A mushroom springs up over night, but the sturdy oak requires years to perfect its growth.

We might just as well settle in our minds that there is no rapid transit route to culture, character, and refinement. We may be able to force, by hot-house methods, the acquisition of knowledge, but wisdom is ripened by more natural and gradual methods.

Here is a middle-aged woman who used to be so happy and cheerful—she was such a healthy and attractive person. Little by little she fell into this American tendency to undertake just one thing more—to add just one more task to her already overloaded life. She did well for a season, she had sufficient inherent vitality to stand the stress and strain, but the end is already in sight; she is beginning to show signs of the inevitable break—her health is failing, her nerves are getting wobbly, her disposition is corroding, her mind is clouding, and her whole career hangs in the balance. I am hoping we can apply the brakes gradually and gracefully. I trust we can avoid a real smash-up. It is positively ridiculous to hear the unreasonable man-

ner in which she talks when we try to admonish her about her foolish activities and multifarious undertakings. This nonsensical "hurry habit" is just like any other habit—when you once get it (rather, when it once gets you) you are comparatively a helpless slave of the tyranny of habitual repetition.

I think if we would stop to peruse the lives of the great men of former generations, we would find that the teachers of truth and the sages of other days were not rushed. Lincoln was not driven through school and college courses at break-neck speed. He grew up leisurely, with few books, but he mastered thoroughly those things which his hand and mind found to do.

Even the founder of Christianity went about His important work leisurely, working many years at the carpenter's bench, and taking time in the midst of the most vital part of His career to go down for week-ends at Bethany to visit and commune with Lazarus and his sisters.

This hurly-burly rush and drive of the American people is nothing more nor less than Americanitis—it is a disease itself—a tendency characteristic of Americans, and it means the loss of health and happiness in the end. More quickly does hurry bring ruination when it is associated with worry. Hurry and worry are the most efficient twin demons I know of to quickly destroy human health and happiness.

Not long ago I came across a woman 28 years of age, who seemed to have this hurry habit. I tried to reason with her, but to no purpose. Finally she was persuaded to submit to a thorough examination and we found she was suffering from goiter, though the thyroid gland did not appear to be enlarged. A metabo-

ism test and other study showed that her heart and nervous system were involved, that her gland was over-secreting, and under the lash of this chemical in her blood, her nerves kept her constantly on the go. She could not stop. She simply couldn't relax, and so she was put to bed and will be kept there until this thyroid comes down to normal, or until part of this over-active gland is removed by surgery.

I had a very dear friend—he has passed on now—who was a victim of this hurry habit. I am sorry to confess that nobody was ever able to help him. He literally drove himself to death. He was one of those hyper-conscientious souls. If he had been scurrying around just to make money, I think we could have reasoned with him, but he had the burden of the world on his shoulders, he was a sort of vicarious Atlas, and you know it is hard to help people when you are dealing with what they call conscience, especially when they come to the place where they believe that all of their feelings, premonitions, and what not, are the call of conscience, and that conscience is the voice of God to the soul.

THE HURRY HABIT

But I must tell you about another—a case of this hurry habit—a man about 35 years of age, a business man who has driven himself at a fierce pace since he was sixteen when he graduated from high school and went to work in the business world. At the time I saw him, he had been recognizing evidence of a breakdown for more than a year and thought he had better take stock. He had begun to get weary. His mind was bothering him, his memory was affected, his power of

concentration was greatly diminished. Now it was only necessary to do two things to help this man—that is, aside from minor corrections in his diet and other physical details—these two things were: First, we made an inventory of what he was doing and got rid of about one-third of it, put it on the shoulders of his subordinates, perfected a better organization in his office, got him initiated into the order of “Do it now”—to keep things cleaned right up to date—to keep his desk all the time cleared for action. This helped us a little, but it was necessary to do one thing more before he got over his weariness in the afternoon.

It seems this man would sit at his desk and try to work or interview people, and from 1 o'clock on he would yawn and yawn—he could hardly keep awake—and yet by 10 o'clock at night he was wide awake and didn't usually go to sleep until after midnight. Well, we had to rent a small office on the floor above his office, in which a couch was placed, and now he goes to lunch at 12:30, eating a very light and simple lunch, and at 1 o'clock he goes to this room and practices relaxation from 1 to 2, no matter whether he sleeps or not; but the facts are that after the first few weeks, he slept regularly. He is called promptly at 2 o'clock and goes to work.

I don't know how many people I have helped with this plan, but usually they have been those who are fifty years of age or over. But sometimes, in the case of those who are younger and who have the hurry habit and who also have low blood pressure, it is necessary for them to have a rest about the middle of the day. The most acceptable time to take it is immediately after lunch. Thousands of people in this country could

prevent nervous breakdowns and add greatly to their efficiency, if they would take this rest in the middle of the day. Some who are overweight, who are already over-eating, would do well to take this noon rest instead of a noon lunch.

Some of this hurry habit of the present generation is due to nothing more nor less than an exaggerated sense of one's importance. We get it into our heads that we are important and that a great deal depends upon us and what we are doing. It would be a good thing if we could stop long enough to understand that the world would go on just the same if we were suddenly blotted out of existence.

Some folks are in a hurry because they are suffering from nothing more nor less than a "swelled head," and even when they later get over this exaggerated notion of themselves, they have so thoroughly formed the habit of being in a hurry, that they go on rushing about in this mad fashion when they could, by putting a little brains into their work, by reorganizing their regime, do their work efficiently, and have sufficient leisure to care for both health and happiness.

Start in today. Take stock. Look yourself over. Reorganize your work. Slough off the non-essentials. Pledge yourself to learn relaxation and practice it. Take time to live, to think, to play. Provide for the culture of your mind and soul, as well as for the health of the physical body. Get acquainted with your family. Have time to visit with your friends. Take an interest in your community. Begin to really live. Provide time to make yourself a better husband, wife, father, mother, brother, or sister—yes, save time enough to devote to your improvement along all those essential

lines of human culture that in the end will make you a more happy and useful American citizen.

3. WORRY—CHRONIC FEAR

One of the surest ways of destroying human happiness is to allow one's mind to become possessed of a chronic fear of some sort, a special phobia, or a definite dread. Anxiety, doubts, misgivings, and pessimism are certain and sure joy-killers. They ultimately lead to indecision and moral cowardice.

Now, fear is an emotion,* which is associated with the instinct of flight, and in the case of animals and among primitive peoples, it undoubtedly served a valuable purpose; but in the case of modern civilized peoples, fear, no longer serving its original purpose of protecting and preserving the species, easily becomes prostituted in its function so that it becomes attached to many sorts and kinds of experiences and feelings, and thus indirectly comes to play the role of a tremendous mischief-maker—comes to be highly destructive of both health and happiness; in fact, fear, when long entertained, sometimes leads to apathy and despair.

And it is this same sort of fear that is also found at the bottom of our superstitious tendencies. Fear, plus ignorance, spells superstition.

If we are going to preserve our happiness we must make ready to see that faith triumphs over fear. The religions of olden times were largely based on fear, whereas the pivotal truth of Christianity, as promulgated by Jesus, was faith. By education and training

*See Appendix for further discussion of fear and other emotions.

we must overcome—we must learn how to curb—these instinctive fear tendencies.

We must plan for a greater influence of our higher creative, imaginative—our expansive and ennobling—impulses. It is impossible for us to enjoy the happiness of our highly complex civilization while we are dominated by the instinctive fear of the primitive savage.

Pessimism, we may be sure, is a little devil that will never fail to destroy peace and happiness. Most of our fear is fictitious; we exaggerate our difficulties and multiply our worries.

No matter how faithful you may have been to all of the essentials of happiness, and even if you are the fortunate possessor of most of the luxuries of happiness—the elements of peace—if you give place in your mental life to fear, your doom is settled. As fear comes in faith goes out.

The philosophy of Christianity is a sound one when it decrees that “the just shall live by faith”—that “without faith it is impossible to please Him.” But in this connection it is also cheering to recall the Divine promise which is given to every true-hearted human being: “Perfect love casteth out all fear.”

The complexities of modern life and the refinements of present day civilization add enormously to the burdens of living and tremendously multiply the opportunities for indulging in that anxiety which is certain, sooner or later, to culminate in fear and dread.

IMAGINARY WORRIES

Of course, most of our fear is fictitious. We exaggerate our difficulties and multiply our fears. I think

it was Thomas Jefferson who once said that most men spend their lives in fear of dangers that never come. The nervousness and fretting that result from chronic fear are sure and certain joy-killers.

I once knew of a woman who was just about as healthy and happy a specimen of humanity as one could hope to find. She was about thirty-five years of age. She had three lovely children. One winter a severe and unusually fatal epidemic of scarlet fever prevailed, and this good woman was seized with a dread that her children would contract the disease, and the fear came to possess her that she was going to lose all three.

Strange to record, not one of her three children was afflicted with the prevailing epidemic; but as a result of the extraordinary fear which had come to possess her, her health was undermined and she rapidly fell victim to a succession of fears. Within a year she was in the throes of a nervous breakdown, and for seven years led the life of a semi-invalid, her brain all the while swarming with fears about the health, welfare, and safety of herself and family. Before her reconstruction was finally completed, under medical guidance, she had suffered every imaginable fear, not excluding those three major dreads which so many nervous people suffer from, namely, fear of suicide, insanity, and death.

At the present time I have a patient who, through having an aunt die of cancer, has been reading up on this dread malady, and as a result of all of this she was not content to take ordinary precautions to see that neither herself nor her loved ones had any early symptoms of this malignant disease, but she figuratively

now has cancer on the brain. She is a sick woman and unhappy, a worried and miserable soul, and her sorry plight is due to nothing more nor less than cancer-worry. She has everything in the world to make her happy, all of the essentials, and most of the luxuries of happiness, but she is sick and miserable because of worry—chronic fear.

Just now I have under observation a middle aged woman, whose physical health heretofore has been almost perfect, whose happiness has been ideal, but through the death of a near-relative and other influences she was led to become unduly apprehensive about her spiritual state, and now, as a result of religious worry, this woman has rapidly descended into melancholia, and today is a most unhappy and unfortunate creature, feeling she is hopelessly and eternally lost, has committed the unpardonable sin, etc., although she does not have a very definite idea as to what the unpardonable sin is, nevertheless, fear and worry have ruined her health and happiness; and it is going to require months—more likely years—to get her straightened out and restored to her former normal state of health and happiness.

I recently saw a man, a sane, sober, hardheaded business man, who has given up his business and is devoting all of his time to nursing a particular fear—an all-possessing anxiety that a cyclone is going to strike his town and wipe out his family. It is pitiful to see what the entertainment of this single fear has done to this splendid man.

When these fears become deeply rooted, when they are long entertained, they form for themselves a circuit of revolution in the brain—they wear a groove in

the mind that makes them almost second-nature. They are very hard to uproot and overcome.

Some time ago I met a man who had been moderately successful in life, and who heretofore had been fairly happy and enjoyed good health. One evening at a party he felt he had been slighted—all but snubbed—by a recent acquaintance, and he set to work in his mind to brood and worry over this real or fancied slight. Now, it required only three months to turn this happy, healthy individual into a brooding, morose, and cringing person, an almost helpless victim of an inferiority complex. He rapidly came to the place where he believed his past life was a failure, that the future was hopeless, that in the presence of the demands of the present he was all but helpless. Reconstruction was begun on this man's mind before these thoughts of inferiority had become long established—before his inferiority complex had become long accustomed to dominating the rest of his mind; and now, in less than three months, we can see improvement. He is beginning to re-orientate himself, beginning to get back to normal views and reactions as to values and relationships, beginning to properly allocate himself in his social circle and among his business associates. Undoubtedly he is going to come out all right; but what a terrible thing this chap brought upon himself through worry—just fear.

And I wonder how many who may chance to read this have fallen victim to this despicable fear—this inferiority delusion. It certainly is beautiful to be possessed of the proper humility, to be able to go through life and not suffer from exaggeration of ego; but what a hopeless situation it is to fall a victim to the

other extreme, to succumb to the suffering and sorrows of a more or less well-defined inferiority complex.

It is highly probable that modern optimistic propaganda has done very much to help the American people steer clear of these fears, obsessions, and dreads. It is in this field that New Thought, Christian Science, and some of our idealistic optimism may have served a valuable purpose. You know, truth is effective in spite of its unfortunate association with error, and so the basic teachings of Christian Science, namely, that there is no evil, that all things work together for good, and that fear is a sin—I say, these teachings, although they may be unfortunately associated with such doctrines as the non-existence of physical disease, etc., are nevertheless effective and helpful to many fear-ridden souls.

We certainly will do well to give ear more to the gospel of optimism than to the teachings of the pessimist. Cynics, as a rule, are possessed of a circumscribed viewpoint; and we cannot close our eyes to the fact that we have in the recent past been passing through an era of pessimism. Much of our literature is tinged with pessimism, and there has been no shortage of the prophets of despair. While caution is praiseworthy, too much doubt and indecision are dangerous, and it were far better that the well-springs of our souls should be fed by the streams of optimism.

I have written elsewhere* so fully on what fear can do to destroy health and happiness, and have cited so many cases, that I deem it unnecessary to give further consideration to this phase of the subject.

I think in this connection, however, it might be help-

*The Physiology of Faith and Fear, A. C. McClurg & Co.

ful if we recall that poem of St. Clair Adams, entitled
"Never Trouble Trouble."*

"I used to hear a saying
That had a deal of pith;
It gave a cheerful spirit
To face existence with,
Especially when matters
Seemed doomed to go askew.
'Twas *Never trouble trouble*
Till trouble troubles you.

Not woes at hand, those coming
Are hardest to resist;
We hear them stalk like giants,
We see them through a mist.
But big things in the brewing
Are small things in the brew;
So never trouble trouble,
Till trouble troubles you.

Just look at things through glasses
That show the evidence;
One lens of them is courage,
The other common sense.
They'll make it clear, misgivings
Are just a bugaboo;
No more you'll trouble trouble
Till trouble troubles you."

Now, worry never yet solved a single problem—all
it does is to fill the mind with fear and foreboding; and

*Published by Geo. Sully & Co., New York.

undermine our general health. Action is the foe of fear and its close comrades—worry, anxiety, and doubt. So, call the bluff of all these torments, get them out in the open and meet them face to face. Instead of giants, you'll find you have been dreading imaginary enemies and mere pygmies.

4. DEBT—EXTRAVAGANCE

We must remember that the harvest of want always follows the sowing of waste. The hoarding instinct,* when over-indulged and allowed to become inordinate, often leads to remorse and sorrow. Perhaps it is over-ambition as well as lack of good judgment that serves to make so much trouble for so many persons in that it leads them to become involved in debt, and debt, in the majority of cases, means worry, anxiety, and unhappiness.

Without doubt, people who manage to live within their incomes, and who put something aside, stand a better chance of happiness as compared with those who are constantly harassed by debts and payments overdue.

Now there are different sorts of debts and individuals react differently to them. Some men are in debt legitimately and for a good purpose; they are able to pay the interest on their obligations and are gradually reducing the principal, and they are not disposed to worry about such debts. Other persons of an apprehensive nature seem to be upset when they are in debt for any cause. There can be little doubt that one's

*See Appendix for a fuller discussion of human instincts and emotions.

judgment, philosophy, and mental control can have a great deal to do with the manner in which they react to debt, but however this may be, debts which accrue as the result of extravagance usually spell trouble unless it be in the case of those who are possessed of almost unlimited wealth. When ordinary folks indulge in extravagance and thereby get in debt, they are usually subsequently called to suffer as the result of their foolishness.

I am thinking of a young manufacturer who had prospered beyond his most sanguine expectations. His prosperity went to his head, his success unbalanced his judgment, and he borrowed heavily to build new factories, to increase his output. In the presence of all this a slump came. His sales diminished suddenly and he has been for two or three years on the verge of collapse as the result of his worry, trying to meet obligations, borrowing from Peter to pay Paul. While he will probably pull the enterprise through, how many times I have heard him say: "If I had only been satisfied to grow gradually, to develop slowly, how much better it would have been." And so it would, but pride and over-ambition all but proved his undoing.

How many of us common folks are constantly living just a little bit beyond our income. We are continually harassed by over-due obligations. How many poor folks have been deluded by the installment plan into assuming monthly payments almost beyond their gross income. How few ordinary folks keep strict account of their expenditures and conduct their household affairs on the budget plan. How little system and method are used in our household and personal financial transactions, and so, because of carelessness and

lack of method in these matters, we are constantly getting into the financial waters up to our chins, sometimes we are in over our heads. All this sort of thing broods worry and breeds anxiety. It is a sure and certain joy-killer. It is very difficult to be happy when one is constantly harassed by creditors.

Just the other day I saw a man who has been ruined by debt. Unfortunate investments, unwise business ventures, caused him to be deeply involved. He was too honorable to go into bankruptcy, and he has struggled for twelve years to pay his debts and he is doing it, but it has ruined his health, spoiled his disposition, and has all but cost his life. Now, of course, I recognize that misfortunes like this are bound to overtake us in spite of ourselves. They are like sickness in the family or some other natural calamity like floods and tornadoes.

We can't escape the vicissitudes attendant upon living, but we can in every way possible use good judgment to avoid extravagance that would involve us in debt and unwise business ventures which would for years saddle us with vexatious obligations.

I am thinking now of a brilliant young couple who partly through their own bad judgment and partly from conspiracy of circumstances, became heavily involved in debt soon after their marriage. Now I happen to know, in this case, that they would have enjoyed raising a normal sized family, at least four or five children; but they have gone on for a dozen years with only one child for no other reason than that they were oppressed by debt. They just couldn't see their way clear to assume the added obligations of an increased family when they were driven almost to distraction

trying to liquidate their obligations. What a pity that the world should be deprived of the offspring of this splendid couple just because they were so financially oppressed.

But why need I cite cases by way of illustration when the reader may have had some personal experience of his own in these matters, and when he sees all about among his friends and associates, scores of honest souls who are sick and oppressed, all but wrecked and ruined by this master tyrant—this slave-driver—debt. You know the old saying, "The borrower is servant to the lender," and while we cannot lose sight of the fact that it is the wisest possible course sometimes to go in debt, even heavily in debt, that sometimes the quickest way out of debt is to borrow more money, to go farther in; while this is true under some circumstances, nevertheless it should be the object and aim of the average person, as far as possible, to remain out of debt.

There is more happiness in store for those who can avoid the anxieties and harassments that are always more or less the lot of the debtor.

Of course, extravagance is not altogether limited to the waste of money. There is such a thing as mispending our opportunities, over-indulging our appetites, and otherwise wasting our energies in riotous living. The misuse of our opportunities, the failure to control our luxuries, is often the first step to unhappiness and sorrow.

The spendthrift, like the miser, is seldom really happy. The intelligent, wise, and thoughtful use of our material means and personal resources is essential to our future security, to our ability to be happy and contented.

Debt, we must remember, is a mortgage on one's future. It makes it impossible for us to be free to do as we please and function in accordance with our desires.

And we must remember that debt is often at the bottom of much of our intemperance, poverty, and even suicide; while some people may be in debt as the result of drink and debauchery, I am more inclined to the belief that it is the debt, the discouragement and hopelessness of financial involvement that drives so many otherwise fairly normal individuals to drink and other forms of reckless dissipation.

If the young man starting out in business would only remember that we seldom meet with failure when we conduct our affairs on the plan of "pay as you go!" True, we have an occasional genius who sort of peers into the future and can tell which way things are going to turn and he borrows money and is not only able to pay the interest, to discharge his obligation, but also makes a speculative fortune for himself. But for every one who wins, there are a thousand wrecked careers and ruined individuals to bear eloquent testimony to the folly, as a general rule, of trying to get something for nothing.

Social ambitions often lead to over-pretentious expansion and debt and then eventually to disaster and all this means the flight of joy, the loss of the happiness that would have attended a more simple, sane, and unpretentious mode of living.

How foolish to go in debt for clothes, jewelry, and other sorts of finery. How silly to mortgage one's future for the sake of transient contributions to one's vanity.

We must remember that debt shackles the creative imagination and enslaves the constructive capacities of the mind. If we could keep ourselves free from these obligations, we could do better work, and some day we are going to more fully appreciate that happiness is more to be found in the paths of simple living, that we will get more joy out of life when we learn to limit and curtail our wants. Someone has said that when we halve our wants we quadruple our wealth, and I would say that we thereby multiply our happiness a hundred-fold.

As the doctor scrutinizes the patients that come to him from time to time, many of whom have been happy heretofore, he finds that next to sickness, debt is one of the chief causes of those worries and anxieties which have banished joy and effectually destroyed happiness.

5. SELFISHNESS—EXALTED EGO

If you are enjoying happiness, if you are having a real good time with yourself and the world, and you want to start down on a swift and sure toboggan to unhappiness and sorrow, just make up your mind that you are tired of living for the benefit of others and that you are going to devote your time and energies to enjoying life. If you want to lose happiness quickly, simply turn a selfish back on the rest of the world, begin to be introspective, "listen in" on your own feelings and emotions, indulge in self-pity, and ere long, joy will be absent from your life.

Self-distinction, if it comes to you unsought and unbidden, may become a legitimate source of satisfaction, but if it is of the sort that is preceded by big-

headedness and self-seeking, it will prove a decided disappointment in the end. Selfishness is nothing more nor less than a simple failure to love your neighbor as you love yourself. Sooner or later, that rank selfishness which ignores our obligations to our fellow men and our higher obligation to a Supreme Being—I say, this sort of selfishness which is blind alike to ethics and religion, often serves to lead its unhappy victims into paths of sensuality, vice, and drugs.

The selfish soul can never be truly and lastingly happy. In fact it seems that selfishness is a thing that determines, or rather limits, our happiness capacity. One's capacity for joy is in an inverse ratio to his capacity for selfishness. It seems to be psychologically impossible for a thoroughly selfish mortal to be supremely happy.

I could fill the pages of this book with the stories of men and women, young and old, who have been more or less happy but who have become self-centered—selfish—and who straightway found the joy of living slowly leaking out of their lives, and ultimately they found themselves most miserable and unhappy. Not long ago I was in conference with one of these unfortunate and unhappy individuals, a middle-aged woman, who, when about to leave the office, said, "Yes, Doctor, I know I am very sensitive. I just can't help it." To which I replied: "Indeed, Madam, I have observed that you are very *selfish*." "But," she was quick to reply, "I said, Doctor, I was sensitive." And I made bold to further reply, "Indeed, Madam, you said sensitive, but I said selfish, and I mean it."

Of course, she was offended, left the office in a somewhat peevish state of mind, to say the least, but

in two weeks she returned. Said she had thought it all over, that my remark had shocked her to the realization of how selfish she had become, how self-centered she had grown. She thanked me for her rude awakening, and she has earnestly taken up the task of liberalizing her ideas and broadening her emotions, of expanding her views of life as it is lived on this planet.

Subsequently she came back to me and we made out a definite list of things which she is going to take up in an effort to escape from this blight of selfishness. Among the tasks before her are the following: She is going to cease talking about herself in the family circle; she is going to stop her incessant whining and complaining. She is going to write down everything of this nature which may run through her mind and bring it to the doctor. She is going to make certain that at least half the time she joins the rest of the family in what they want to do to have a good time; that she will not make the entire family circle bend around her likes and dislikes. She has decided gradually to abandon the special dishes and other sorts of health viands and knick-knacks which had to be prepared for her delicate stomach, but really to gratify her pampered taste. Her husband, every now and then, likes a dish of corned beef and cabbage, and she has promised that she will eat it. In fact, she is eating it—but I had to assure her that it would not kill her. She thought her stomach was so delicate, her digestion so impaired, that it could not stand such hearty food, but she has found that she can eat most anything that any living animal can consume.

She has further promised that since her husband long since learned to play bridge to please her, she

will learn to play checkers and play it heartily to please her husband. He is a checker fiend. Now the supreme test is coming this summer. They have a group of children from ten to twenty years of age, and they, as well as their father, like to go camping. Never in her life would she join them in any of these outings. On several occasions they have gone without her. She has gone to some well-ordered resort hotel while the rest of the family roughed it. I am going to insist this summer that she go with the family and enjoy a little of life in the open. I believe she will do it, since she has already derived so much happiness and pleasure from her efforts to master this sordid and blighting selfishness.

I remember so well the case of a happy, cheerful sort of soul, who had a long and serious illness, and as a result of the nursing and other care and solicitous ministering she received during this long sojourn upon the sick-bed—I say, in consequence of this, she seems to have become self-centered. There is no doubt in my mind but that she is well; she has fully recovered; has been in good health for years; but she continues to mosey around under a cloud, always looking for someone to wait upon her, to amuse and entertain her, expecting always to have her will reign and the entire family circle regulate itself and conduct itself in accordance with her whims; and in behaving thus she is not only ruining her own happiness but she is taking the joy of living and the pride of personality away from the rest of the family.

Here is a case that could be helped if she would only submit to discipline, but you know when a physician comes to problems of this sort he is often reminded of

the old proverb—"You can lead a horse to water, but you can't make him drink."

But let me tell you about the redemption of a selfish soul. It was twenty years ago that I first knew this woman, so light hearted, cheerful, and happy. Such a ministering angel in her neighborhood, such an inspiration to the young people of the community; but she grew old prematurely, that is, she quit playing, began to take life seriously. Then her husband suddenly accumulated a large amount of money and she became aristocratic, sort of snobbish, more or less "stuck up," and then she got sick. In fact, she had a series of afflictions, some of which were quite severe.

Well, to make a long story short, as a result of all this when she was about forty years of age she had become very sour and sordid—she was cheerless and forbidding. Now I had, in general, a fair knowledge of her life up to this time, the time that she came under my immediate supervision. She was only mildly interested in getting well; said she never expected to be happy again. Something was wrong with her blood or her mind, or she thought perhaps from what she had been reading that her ductless glands were all askew.

A careful study of this case revealed nothing that would militate against her being healthy and happy, and so finally she was induced, after considerable pressure had been brought to bear by her husband—I say, she was persuaded to begin the fight and as the struggle went on she developed more of an interest, but it required about two years to straighten things out. She first began to take more of an interest in her home, to immediately supervise the housework. She got back

into doing the shopping, not only buying the household supplies, but the children's clothes, and in this way little by little, she restored her activities of former years.

We persuaded her to make regular calls on the neighbors and to have receiving hours one day each week. She went back into club and church activities. She began to take occasional trips with her husband, that is, accompanying him on his out of town business journeys. One or two of the younger children were still in the public schools and she was induced to join the Parent-Teacher Association and became very active in its work. By this time, with all the burdens she had assumed, she was quite a busy woman, but there was time for one thing more—she enlisted her energies in an enterprise to aid crippled children, and it was indeed an interesting thing to observe, to watch the return of this woman's joy and happiness, to see that even when you have lost it you can get it back if you cease to do the things that rob us of joy, and begin to do those that are essential to happiness; *you can come back.*

It is possible to escape the miseries of the isolation, the barrenness that is the part, and the only part, of every man and woman who is foolish enough to live a selfish life.

Of course, we have to be practical, make a living for ourselves and our families. We can't perhaps be altruistic in the most ideal sense, but we can all of us be big-hearted and broad-minded, we can be kind and fair. Yes, we can be charitable; and we not only can be unselfish in the sense that we recognize the rights and privileges of the other members of our families and of our immediate circles of friends and acquaint-

ances, but we can also have hearts big enough for some sort of feeling and sympathy for the rest of the community, for the state and nation. It does us good to try now and then to have a fellow-feeling for the whole world.

And so, if you are happy, if you are filled with joy, if life is beautiful and living a transcendent experience, if you want to lose it all quickly, if you want to get down into the depths of despair by the shortest known route, just make up your mind that humanity is ungrateful, that this is a cold and unsympathetic world, that it doesn't pay to be interested in other people, that from now on you are going to look out for number one, and I promise you that you will arrive at your destination of misery and despair almost before you start.

Service, unselfish service, is the forerunner of joy; while selfishness is the certain and sure path to unhappiness.

6. SUSPICION—INTOLERANCE

Suspicion is a psychic poison. It leads so many times to those cruel and heartless decisions which culminate in inhuman conduct; and when we have been suspicious of anybody for a sufficient length of time, we become intolerant, and intolerance does not have to be long entertained until we begin to think about revenge. After all, I suppose that back of a lot of our suspicion is a sort of covetousness. Sometimes our intolerance results from our failure to be fair, and along with suspicion, of course, come its twin sister jealousy, and its second cousins, envy, scorn and contempt.*

*All of these emotions are more fully discussed in the Appendix.

We must remember that many of our bad feelings and emotions, our sorrow-producing mental reactions, are nothing more nor less than the natural weeds that grow in the garden of human experience; the fruit of their growth is shown in the harvest of sorrow, the reaping of unhappiness, which inevitably follows our neglect to uproot these emotional plants which are so luxuriant and rapid in their growth when they once are allowed to take root in the intellectual life.

These are the joy-killing sentiments and emotions which must be opposed by the cultivation and discipline of our minds, by the conscious and determined effort to increase our self-control.

Suspicion is the evil genius of many a wrecked happiness, and as we journey on through this so-called "vale of tears" we must keep our eyes open and our minds alert that we may discern all of the facts, that we may not become prejudiced against our best friends, that we will not come to distrust our loved ones. I have known some people who are so suspicious of even their very best friends that I have sometimes wondered if they were able, deep down in their hearts, even to trust the Almighty. If you want to make certain to lose all of your friends, just start to suspect them one by one.

And, of course, suspicion leads many times without just cause to jealousy. How many persons have wrecked their joy and happiness on this treacherous rock! Jealousy is the graveyard of joy; it is the cancer that eats out the finest soul, and will, if long entertained, destroy the truest love.

And along with this state of mind, we must recognize envy, the emotion that makes us heart-sick because we don't have more of those things which we erroneously

believe will contribute to our happiness. Envy spoils the joy of living and it could all be avoided if we would only remember that happiness consists in our own capacity therefor, and not in the abundance of things possessed.

Suspicion and intolerance always travel together. How many times we see people making themselves supremely unhappy just because they are not willing to tolerate in others the very liberty they so dearly crave for themselves.

How much liberty and charity we demand for ourselves, but how little we are willing to grant others! How unhappy we get sometimes just because we can't make other people see things as we do and compel them to regulate their conduct in accordance with our own beliefs.

Now what are we going to do with this little devil of suspicion when it comes around whispering in our ears? Are we going to cultivate a sort of blind optimism, a "go with them and die" spirit that refuses to doubt our friends and associates? No, we are justified in being reasonable, in looking the facts squarely in the face, but we are not always justified in giving an ear to idle gossip and other sorts of malicious whispering. There is too much of this thing in the world today and too many friendships are wrecked by unwarranted suspicion.

If one finds their joy and happiness being jeopardized by the insinuations of this demon of suspicion, what can he do about it? Suppose, you will ask: "I have done my best to overcome this thing; I recognize it is groundless, yet I keep on suspecting someone of being guilty of things of which I, in my sober judg-

ment, have every reason to believe they are innocent. What shall I do about it?" I will tell you: there are just three things for you to do. First, in your own mind ignore it; refuse to accept it as your mental offspring. Second, turn around and laugh in its face, really laugh at it, ridicule it; and then third, refuse to allow your mind or body to react to the suggestion. Do nothing to put it into practice, do nothing that would in any way testify that you really believed in, or that you were seriously impressed by, the suggestion. If you follow those three rules, you will ere long succeed in banishing your suspicion.

The reason suspicion clings so tenaciously to your soul when you really wish to be rid of it is that you may have an hereditary tendency to it, and then you may have been practicing it, cultivating it for some time, and still further, you may be in an unfortunate environment, in a place where your very surroundings suggest it.

Of course, we must remember that sometimes people are really guilty of things which would arouse our suspicion. Suspicion is not always groundless, but even when we find a basis for suspecting someone, let us not allow that to be used in our minds as an excuse for suspecting all the rest of our friends of misdemeanors. Examine and analyze your suspicions before you indulge them too freely and fully.

We must remember in dealing with all these faults, that our success is dependent not only on the heartiness and completeness of our decisions, but that it is also helped by the number of decisions; the more frequently we think this through, the more often we talk to ourselves about it, the more quickly and certainly we will

overcome it and be delivered from its nefarious influences.

HOW TO HANDLE SUSPICION

We must use reason and judgment in handling these psychic demons, we should rehearse in advance how we will meet the next suggestion to suspect our friends or to be jealous of our loved one, and then when the time comes, if we have repeatedly rehearsed with sufficient earnestness, we will be able to react in the desired manner, and if we keep this fight up, we are sure to win; ultimately we are bound to get the victory.

There is no royal road to success in dealing with these joy-killers. If your suspicions are constantly coming back in the mind there is no formula that will always afford deliverance. One thing you can do when you find they are there again, is just to say: "Why, how do you do? I see you are back. You are very unwelcome here. I am very sorry to see you. You know exactly how I feel about this matter. I trust you will go away one of these days never to return. Good-bye."

It is the steady, settled, rehearsed, sincerely accepted formula of this sort that, if it is earnestly acted upon every time suspicion bobs up—I say, it is this sort of mental attitude that ultimately affords complete deliverance.

Now we must not overlook the fact that memory ghosts can parade in the mind; that when we have really overcome suspicion some association of ideas may some time bring up the memory ghost in its full regalia, to oppress and frighten the mind; but we should recognize these experiences for what they are

and take them humorously instead of so seriously. We must maintain a monotonous, steadfast reaction against them, and when these harmful suggestions find they can no longer engage the attention or intrigue the mind, they will soon cease to come.

It is this unvarying and monotonous reaction that makes the mind so unattractive and so inhospitable that they cease to return, and then in time, they become buried under the accumulation of new experiences.

Aside from sickness and debts, I know of nothing that leads more people into unhappiness than suspicion and intolerance. How many times we see in a few short months a happy soul robbed of joy and made miserable by this little demon of suspicion; while it is a wonderfully humanizing influence to cultivate more and more of the attitude of tolerance.

The havoc that can be wrought by jealousy is well-known to every reader, we all know of instances where useful careers, joyous lives, and happy families have been ruined by suspicion and jealousy.

Not long ago I ran across a very sad case, the wrecking of a beautiful home by suspicion. For more than twenty years this couple had lived together happily, when a very dear friend of the wife came along one day with a little bit of gossip, which seemed to be only amusing at the time; but later this woman began to turn it over in her mind, and in less than a year the happiness of the home was wrecked. Two broken-hearted souls and three homeless children were left in the wake of this emotional cyclone.

This suspicion tornado wreaked complete destruction in the peaceful and happy home. And the sad part of it is the fact that this good but misguided

woman has since come to recognize that the whole affair was a figment of her own imagination, that there existed no real ground for her distrust and suspicion. But it is too late now—the mischief has been done; probably can never be undone. The beautiful structure of love and devotion has been ruthlessly destroyed, an ideal home has been annihilated, and the happiness of a whole family has been blotted out.

In this connection, I ought to tell another story, the story of a man who had come to be so suspicious of the motives and intentions of his older brother and business associate. This state of mind had gone so far as to bring on insomnia, indigestion, etc., and that is how he came to consult a physician. In probing into the mental state of the patient, these doubts and suspicions were found. They seemed on the surface to be more or less unreasonable, and so we suggested a careful investigation, a fair examination of all the facts in the case. Now, it required less than six weeks to clean this whole matter up, to lead this man to convince himself that his suspicions were groundless, but it has taken over a year to soften his heart and mellow his mind, and get him back to where he has a feeling of affection and love for his older brother.

Suspicion is a dangerous poison, it is a damnable virus, and when it once enters the human veins you have to inject a sane and powerful antitoxin of level headed truth and common sense viewpoints if you ever expect to cure yourself of this inhuman malady.

I am thinking of a splendid woman, once so happy and carefree, so useful and efficient, who, accidentally running across a suggestive bit of circumstantial evidence, began to suspect her husband. This was about

four years ago, and ever since that day her life has been ruined. We tried to disprove her suspicion and show it was groundless, but our efforts to help her were fruitless—the poisonous thing had bitten her and the awful virus lingers in her veins.

More recently she has admitted frankly and repeatedly that her fears are groundless, that there is nothing real to substantiate her suspicion, and yet she goes on—a sick woman, tortured, suffering—unhappy over this wicked idea that took root in her mind four years ago. What a pity that she ever entertained it. How unfair she was to her husband to nurse this suspicion for months without giving him a chance to explain, as he easily could have done had she given him an opportunity; but by the time the explanation was forthcoming, her mind was hopelessly saturated with suspicion, steeped in jealousy.

It simply doesn't pay to cultivate this sort of thing. We have to be—especially those souls who are naturally suspicious and envious—I say, we have to be on guard against these evil insinuations. Suspicion is a prompt and effective joy-killer and if it is once allowed to put its nose into the tent of our lives it will crowd in and fill the whole structure with its huge and ugly form.

Perhaps I should tell you about how I helped a very suspicious individual not long since. He was not only suspicious but intolerant, not to say unkind. He had mistaken rudeness for frankness and frequently indulged it much to the hurt and embarrassment of his friends and loved ones. I turned the searchlight on this man and step by step ferreted out more things to arouse suspicion and more faults to criticize in himself

than he could possibly find in the other members of his family. At the risk of offending him, I hammered him hard with these things, rubbed them in, drove them home, and I finally made him admit that his wife, if she had a mind to, had more reason for being jealous of him than he had of her, and it really helped him.

Sometimes about the only way we can be cured of our petty jealousies and our nagging intolerance of other people is to go under the dissecting knife ourselves, to have a clear, bright light turned on our own inner souls, and then if we have a wise physician, or a kind friend who will be truly frank and honest with us, sometimes we may be able to see the beam in our own eye while we are trying to pick the mote out of our brother's.

You know there is real happiness in exercising charity, in trying to be kind, in really being big-hearted. There is satisfaction in tolerance, there is a broadening of the mind and an enlarging of the soul every time we whip ourselves into line, every time we overcome these petty bickerings of the mind, and compel ourselves to be really big and human in our regard of other people.

How often we make ourselves miserable, longing for something we do not possess. How unhappy we can be when we allow our wants to multiply and find ourselves unable fully to gratify them. I recently took a very unhappy and discontented individual; had him count his many blessings, led him to see that he had most of the essentials of happiness and many of the luxuries. I persuaded him to reduce his wants, to budget his ambitions and aspirations, and to make a plan whereby he could live, as it were, within the possibilities of his happiness income.

You know, it seems that with some persons, no matter how much they have to make them happy, their wants and ambitions are always a trifle ahead of their incomes. That is, they have formed the habit of being unhappy and no matter what they get to make them happy, they succeed in pushing out the frontier of their wants sufficiently far to keep themselves in an unsatisfied and unhappy state of mind.

If we could just learn to enjoy anticipation for a while, some of the things that we are so fussy about would come as the result of our continued efforts. Withal, we must cultivate patience, not expect the impossible, and discipline ourselves to be reasonably content with our endowments. We must learn that *while success may be the ability to get what we want, happiness is the ability to want what we have.*

7. IDLENESS—LONELINESS

Idleness is a sure-fire joy-killer. A reasonable amount of leisure is a wonderful happiness promoter, but idleness and indolence are fatal to joyful living. Idleness may be the badge of wealth and it may signify that one has both time and the means to pursue happiness, but such persons usually spend their time in the pursuit of mere pleasure. They seldom take the pains, they rarely have the patience, to sow the seeds of real happiness; they had rather plunge headlong in quest of thrills. They consume their time and energy in pursuit of transient and disappointing pleasures which can be purchased with wealth, while they entirely miss the more real and deeper experience of a true and happy life of genuine satisfaction and achievement. Real happiness is not for sale.

Of course, idleness becomes attractive to the younger generation because it is supposed to indicate independence and is associated with the notion that those who are free from toil belong to the so-called superior or aristocratic classes; but it is one of the mistakes of the well-to-do of this generation that they allow their children to grow up in comparative idleness.

Idleness is also sometimes accompanied by loneliness. Not all idle persons are engaged in a mad chase for pleasure; some well-meaning souls seek to enjoy solitude, but in general they are doomed to meet with disappointment. Loneliness is incompatible with happiness. Man is a social being; he is by nature a herd animal, and he has most joy when he is in intimate association with his fellows.

Loneliness too often is accompanied by loss of incentive and ere long, this is likely to degenerate into pure and simple laziness, resulting eventually in a loss of interest in life itself. Idleness and loneliness too often end in ennui.

It is all right that we should have a feeling of humility, and that we should not be immune to a feeling of self-abasement; it is all right that we should suffer reproach when we have done something to be ashamed of; but that does not mean that we should subject ourselves to the punishment of solitary isolation. We should repent our misdeeds, be sorry for our shortcomings, and then go forth in society to hold up our heads in normal fashion and enjoy the pleasures of association with our fellows.

There is always an unnatural uneasiness, a hurtful and harmful loneliness, that follows in the wake of every form of idleness. Only useful and inspiring

work can save us from the influence of this powerful and certain joy-killer—idleness.

A few years ago I knew a very happy, cheerful, and healthy woman, a business woman in her early thirties, a most attractive, congenial sort of soul was she, enjoying a host of friends and altogether happy and successful in her life work. Upon the death of a wealthy aunt she inherited a considerable sum of money and strange to say the possession of this wealth, with its opportunity for leisure, had the effect of destroying her business ambitions. She gave up her commercial connections and while all went well for a year or so, and she seemed to really enjoy the change and rest, presently she began to fail physically. She became nervous; commenced to complain of numerous physical ailments, grew restless and discontented, and withal, was extremely unhappy.

Careful study of this case showed that it was idleness, plus loneliness, that was causing her troubles, for it was not until after years of doctoring, visiting health institutions, and all that sort of thing, that this woman was persuaded to return to her former activities in the business world, and within a year she was not only improved healthwise, but once more she began to approach that state of happiness, that feeling of well-being which she had enjoyed in years gone by, before the days of her indolence and wealth.

Recently I met a man whose work was changed from a position in which he was closely and intimately associated with a large number of his business associates to an isolated position in the West where he was very lonely—being an unmarried man and one who was slow to make friends. It required only a year and a

half of this isolation, this loneliness, to really break down his health. Now he is a nervous dyspeptic and suffers from insomnia, constipation, and a host of other minor ills. We have advised him to get back into the crowd and we believe that within a year he will be a well man. There seems to be no other explanation for his present trouble aside from comparative loneliness.

I have in mind the case of a young man, a member of a wealthy family who confesses to me his disgust with life, who frankly tells me how unhappy he is. He tries to keep cheerful and appear to be enjoying himself with his friends as they go through the senseless round of social pleasures, of parties, teas, receptions, with their mad jazz chasing, and now he is prodding his brain and nerves with drugs in an effort to seem more vivacious and witty in his social life. Already his physical constitution begins to show the effect of this unnatural mode of living, and not very far ahead there awaits him a first class nervous breakdown. He is young, unmarried, bright and intelligent, but already more or less of a nervous wreck, with a constitution undermined in his youth. What a spectacle, and what is responsible? Nothing more nor less than idleness.

If these wealthy youths were taught to work, were early inured to reasonable hardship, forced to subject themselves to discipline and the bearing of a moderate amount of responsibility, this whole picture would be different.

Then here is a happy lad—I remember so well when he finished high school, but he didn't take to college and dropped out of it when he failed in the first examinations of the first year. His parents permitted him to plunge into this mad whirl of pleasure chasing

which usually comes to be the part of those who have both time and money. Idleness is bad, in and of itself, but when it is complicated with wealth, it becomes the supreme curse of youth.

Let me tell you about one of the happiest married women I ever knew, who raised a family of four children. They were people of moderate means and she had sufficient help about the home to enable her to keep busy as a home-maker, and to be a real wife and mother; she was a useful citizen, as she always did a certain amount of club work, and was interested in the welfare of her neighborhood and community. But the children grew up and three of them married, and the fourth went West on a business venture. Of course, this woman was lonely, not only that, but with increased business prosperity, her husband surrounded her with more and more help; there were servants aplenty. She had never gone in for society, and her loneliness soon turned out to be downright idleness. She had nothing to do and presently, as is always the case in these circumstances, she began to ail and sought the advice and counsel of a physician.

A CAUSE OF INTROSPECTION

You know when you have nothing else to do, especially if you are at all of an introspective and neurotic type—you can always think about yourself; and you don't have to think very long about your vital organs, you don't have to "spy on yourself," or "listen in" on your vital mechanism very long, until you will begin to have enough unpleasant sensations and bad feelings to lead you to consult a physician. Sometimes you are able to put up a sufficient bluff at being ill to really

fool the doctor for awhile, so that he may be caught unaware and give you treatment or medicine of some sort, and then you have a scientific background for your ailment. You are initiated into the ancient and honorable order of chronic ailers, whiners, and complainers, and of course, having plenty of time and money you turn out to be what physicians in the old days used to give as a toast. When the doctors of a former generation met they would lift their wine glasses and say—"Here's to woman, lovely woman, God's best gift to man and the chief support of the doctors."

I believe we have a generation of doctors coming on the stage at the present time who are beginning to understand the human mind and nervous system to such an extent that they are saving many of these nervous women, and men too—for they get nervous the same as women do—I say, I believe the doctors of today are trying to save these self-centered, introspective souls from themselves. We are trying to put them to work and deliver them from the misery and unhappiness of so much association with themselves.

But back to this woman whose children had left—it had to be put up to her to take up some useful, worth-while work or to adopt some children. She decided that as she had raised one family she would let the younger women care for the orphans, and so she took over one of the many business enterprises her husband owned or controlled. I never saw such a change in a human being within six months. She spent between six and seven hours a day managing this business, took full and complete charge of it; used her own judgment in practically every case, only in major

matters did she ever consult her husband. While she made a few blunders at the start, she quickly showed herself fully capable of directing this enterprise, and has made a great success of it. She is very proud of it.

She has regained her health. She is once more the buoyant, joyful, cheerful being of former years, and her experience serves as a solemn warning that idleness is invariably a joy-killer, and that pleasurable employment never fails to bring back our lost happiness.

And so we could go on at great length citing cases and telling stories of how idleness invariably kills joy and destroys happiness. If you are happy and want to continue to enjoy life, keep busy. As your fortune grows and your age advances, there is no reason why you should not modify your work, there is no reason why you should keep up the pace of those days when you were goaded by poverty.

If fortune smiles on you, there is no reason why you should not slacken your pace and enjoy some of the wealth you have accumulated. You are entitled to the essentials of happiness, and if you have earned them, why should you not enjoy some of the luxuries of joyful living; but don't make the mistake of retiring. Don't give up your work. Don't begin a life of idleness, for if you do, joy will soon depart and unhappiness will be your certain lot; and so, once more, let us emphasize the fact that idleness and loneliness are sure and certain joy-killers.

8. ANGER—PUGNACITY

It is not difficult to arouse anger; it is a primitive emotion which all of the higher animals possess in

common with man. Anger is the emotion associated with the instinct of pugnacity.* It seems that when any of our primitive instincts and emotions are thwarted, anger becomes the instinctive reaction of this interference with our natural enjoyment. Anger—pugnacious resentment—manifests itself in the presence of a weakening self-control.

It is a well-known fact that people who get angry easily, who are all the time “flying off the handle,” flaring up at the least offense—I say, it is commonly understood that such poorly controlled individuals are not happy. If you are experiencing the joys of living, if you are a really happy man or woman, and want to take the shortest possible route to unhappiness, just “get a mad on.” Allow yourself to become thoroughly angry, mad through and through at some fellow man, and you will speedily find yourself to be the possessor of a real and lasting unhappiness. Temper is incompatible with joyous living.

Anger is a sure-fire joy-killer. It simply does not pay to go around with a chip on your shoulder. If you are quick tempered and vitriolic, determine to make yourself reasonable and agreeable. Quick tempers can be mastered and overcome. Set before you the goal of self-control, and strive until you attain it.

Anger not only destroys mental happiness, but it upsets the digestion, disturbs the circulation, unbalances the nerves, and unfailingly results in ill health, suffering, and sorrow. Unhappiness and depression are the results of long-continued and oft-indulged anger.

*Anger and other emotions are more fully discussed in the Appendix.

One of the happiest and most wholesome individuals I ever knew, a few years back, became associated with a person who frequently provoked him to outbursts of violent anger. A year of this resulted in the development of a really pugnacious disposition, which has changed this agreeable, mild-mannered individual into a disagreeable, blustering type of temperament; all of which has greatly interfered with his success in life, and what is still worse, has all but destroyed his happiness and the joy of living.

It does not pay to get an exaggerated idea that you must look out for number one, stand up for your rights, and all that. Of course, we want to look out for ourselves in a sane and proper manner as we journey through life, but let us do it in a spirit of good fellowship; let us be good natured about our effort to see that we get our just desserts. We cannot afford to get angry about it; we cannot afford to be all wrought up most of the time.

Let us see to it that we do not get too sensitive, touchy, and squeamish. Let us avoid that state of mind where something is always "touching us off." These temper explosions are not good for the health of the body, and they are fatal to our peace of mind.

Do not make the mistake of forming conclusions when you are angry. Just after you have had a terrible explosion is no time to decide important matters.

It is unwise to administer discipline or undertake to settle problems of serious import involving other people when you are mad. Cool off first, sleep over it, and you will find after a night's rest that you will be more sane, sensible, and generous in your terms and proposals.

I recently talked with a man who was "all put out." He was going to institute proceedings immediately to dissolve a partnership of over thirty years standing. I asked him at least to sleep over the matter—still better to give it forty-eight hours thought and study; and I secured his promise to take no steps toward carrying out his plans without first seeing me. He could not wait forty-eight hours to see me; he came back the next afternoon and laughed heartily about the whole thing, and thanked me very much for the advice I gave him to "keep his shirt on" and "sleep over it." He had made up his mind that it would be the greatest mistake of his life if he carried out his foolish plans—the plans formulated in an angry brain—the plans thought out when he was hot-headed and emotionally upset.

Most decisions that are reached in times of anger are unworthy of our best thought and intention, and it would be good policy for all of us to form the habit of never deciding anything of great importance when we are upset, when we are more or less angry.

We have every reason to believe that sudden anger and violent rage have such an effect upon the ductless glands and circulating fluids of the body as to result in the formation of veritable poisons. It is a well-known fact that anger and rage serve immediately to raise the blood pressure, and it is not an uncommon occurrence that some individual already suffering from high blood pressure bursts a blood vessel and suffers an attack of apoplexy as a result of a violent outburst of anger.

Several years ago I knew of the case of a man, the father of several children, a successful man in many

ways, but an individual who had never learned to curb his temper. He had had his own way when he was a child; he dominated in an almost overbearing manner the family circle. One day an argument arose between himself and his eldest son. He flew into a rage, ordered the boy from the premises, and told him never to set his foot in the house again. The boy was proud and sensitive, failed to take into account his father's temperamental weakness, took the advice seriously and literally, and in the seven years that have intervened has never returned home—in fact, has never even written to his father, although he has been in communication with his mother.

What a pity that an otherwise happy, joyful family circle should be disrupted by such a lack of self-control. Of course, I well understand how many persons seek to excuse these outbursts of temper with the explanation that it is just *temperament*.

The dockets of our divorce courts are congested with the cases of men and women who are seeking separation just because at some time one or the other lost control of themselves, became angry, indulged in an outburst of temper, saying and doing things which they could only be ashamed of subsequently; all of which led directly or indirectly to the divorce court.

Just a few days ago, in my office, I had to patch up a family feud, that was due to nothing more nor less than anger, lack of self-control, and both parties were guilty. On this particular occasion the husband insisted that they either go to see a lawyer or the doctor. Well, the whole affair evolved into a humorous episode in my office, and everybody was laughing heartily by the time it was finished. They were positively childish

in their behavior and pathetic in their lack of self-control; but with all that they had a sense of humor, and decided to go back home and try to behave themselves better.

How many times we see these so-called lovers' quarrels break up a happy couple and lead to permanent estrangement. I have a case in mind at the present time. It occurred just recently. Both the young man and the young woman, while they are estimable characters, are both more or less spoiled children. They have had their way too much; there has been too little discipline in their early lives, and they are all the time getting peevish and upset, they are sensitive and touchy, and if the one hasn't a "mad on" the other has. It usually takes them several weeks to get things patched up. I think their parents are about disgusted with the situation.

Now they have had a break which has lasted for three months, and probably the affair is all over. Too bad! They undoubtedly are very fond of each other, and I dare say that if the trouble is not fixed up in the immediate future, they are quite likely, both of them, to marry someone they think a great deal less of than they do of each other; and so probably two unhappy homes are going to result—all due to the lack of common sense and self-control.

In certain nervous types of individuals, those with a hysteria tendency, these sudden angry flare-ups are sometimes very unfortunate. I could tell you a long story about a young woman, unmarried, twenty-four years of age, who will indulge in a fit of temper, and then crumple up on the floor unconscious. Sometimes her body gets stiff and rigid. This sort of perform-

ance is oftentimes prolonged into an episode of several hours. The mother used to get scared to death on these occasions, and the father would scurry around the neighborhood for doctors.

At last the parents found out just what ails the daughter, and the only reason she is under medical treatment at the present time is because her fiance refused to go on with the marriage unless she gets cured of these "spells." Who can blame him? And he is wise to use the postponement of matrimony as a means of assisting her in getting better control of her nerves.

Young women should remember the same principle, too; if they are going with a fellow who drinks or is addicted to some other reprehensible practice, they will do well to see that he reforms before marriage. It is usually easier to do it before they are married than to try to change these faults after the marriage ceremony.

I could go on, and the reader could do likewise, multiplying these cases, showing the sorrow that invariably follows in the wake of bad temper, pointing out how happiness is destroyed by oft indulged anger. In the end this will gradually change an otherwise agreeable temperament into an ugly sort of pugnacious individual, a temperamental character that few can admire and none can love.

9. HATE—REVENGE

One of the surest and quickest ways to destroy happiness is to develop a real and abiding hate. If you want certainly and surely to kill joy, start out on a determined program of revenge. The unpleasant

emotions* of disgust, repulsion, and aversion sooner or later will all be set in motion; and when one allows himself to really become possessed with the sentiment of vengeance, he cannot expect long to enjoy the blessings of real happiness.

I once knew a couple of brothers who worked together in a most wonderful fashion, each helping the other, and both of them greatly multiplying the usefulness of the other fellow. One of them began to nurse a pet peeve that his brother was not treating him right. He began entertaining a grudge, which grew into a settled hate, and eventually this man devoted his life, his energy, his fortune, in wreaking vengeance on his brother. And of course, this attitude did not promote very much love and affection on the part of the other brother. This was kept up for about a dozen years, and extended into every form of litigation, combat, and hostility. I am not familiar with all of the details and merits of the case; there are probably two sides to the controversy; but I know that the man who entertained the hate, the brother who instituted all of the proceedings for revenge, after a dozen years of this program, suffered from a severe nervous breakdown, his health was wrecked and his happiness shattered. I could not help but feel sorry for him when he saw how little there was to enjoy in the reward of revenge. He certainly wreaked vengeance on his brother, but he brought the curse of ill health and unhappiness upon himself.

Even in commercial rivalry, athletic competition, or whatever it may be, if one once develops a bitterness

*In the Appendix these emotions are fully considered.

—if there is generated a hate that leads to anger and a thirst for revenge—joy and happiness are sure to depart.

Here is the case of a middle aged woman who has made herself miserable for half a dozen years trying to find some opportunity to get even with, or satisfy her thirst for revenge on, a social rival.

I have a young man now under my care who suffers sleepless nights and is enjoying the most exquisite misery because he is trying to find some way to revenge himself on a young fellow who won out in a competitive courtship; but he has only unhappiness and misery out of the course he is pursuing now, and even if he succeeds in satisfying his hunger for revenge, he will get no real happiness out of the experience.

It simply does not pay to harbor these debilitating and devastating thoughts for a long period in the human mind. They are bad company. They are mischief-makers. It is better to take a more magnanimous viewpoint, be more forgiving and forgetful, to go about one's business in a constructive fashion, and not allow one's whole energy to be occupied with thoughts of vengeance.

The retaliation complex is the never-failing mischief-maker of the human brain. Whether we consider the mind of the individual or whether we look at it from the standpoint of mass psychology, the influence is most unfortunate—whether the individual entertains hate in the hope of revenge or whether a whole nation indulges in this state of mind as regards another nation.

We see how the peace and happiness of all Europe has been for generations, and even now is, jeopardized by this tendency to foster hate and to cherish a desire

for revenge. Each great war only seems to establish in the minds of the vanquished the desire to plan and get ready to wreak vengeance in some future war on the victors of today.

BE A GOOD LOSER

We hear a great deal about self-determination these days, but all this political idealism presupposes the gift of self-control. Children must early be taught how to manage themselves, to control their fears and emotions, properly to modify and regulate their anger and resentment. One of the first things a child should be taught is to be a *good loser*.

I have a semi-neurasthenic in mind at the present time, who has a regular blow-out, makes a veritable crisis out of each little disappointment that overtakes him as he journeys along the pathway of life. He looks upon it as a calamity when he meets with a trivial defeat. It is a catastrophe when he is compelled to suffer a disappointment. He seems to be possessed of the idea that this world, if not the whole universe, was designed by the Creator to keep time to his whims and to keep step with his comings and goings.

A few years back I watched this chap lose a highly lucrative position just because he got peeved and deliberately abandoned his work for two weeks, for no other purpose than to indulge his hate and enjoy a fulsome season of pouting; but he lost his position, and never since has he had one as good. The *forgiving spirit* is a better health practice than the perpetuation of a grudge.

Recently I saw a woman who was cured of stomach trouble by simply changing her disposition. She had

for years been nursing a grudge against her sister-in-law. This came to the surface in her emotional analysis, and she promised that she would do her best toward adjusting the matter. Her sister-in-law was more than willing to meet her halfway. A truce was formulated, and within a week the hatchet was buried and the hatred was forgotten. I do not know how much good it did the other woman, but I know it cured my patient. She began to get well. She had troubles that had been diagnosed as everything from appendicitis to gall-stones, and she has literally recovered from all of these digestive disturbances since she abandoned her grudge. You see, sometimes you can sweeten up the stomach by sweetening up the disposition.

It does not pay to carry around a wounded pride and be so high and mighty that you cannot condescend to forgive your fellows and overlook a trifling mistake. Let us forgive with the same spirit in which we would like to be forgiven.

In my younger days I knew a couple of individuals, neighbors, who had long nursed a grudge. One of them built one of those famous so-called "spite fences" between their backyards, so as to shut out the light and obstruct the view of his neighbor overlooking the river that ran nearby. They shook fists at each other, berated one another, and were in court on numerous occasions; all of which only further aggravated their difficulties and augmented their hatred. Finally in a moment of tenderness, brought about by the accidental death of a child in one of the families, interested neighbors intervened and got these two men together. The twenty-five year feud was patched up in less than half an hour, and friendship and happiness took the

place of hate and revenge. The whole neighborhood was blessed because of this change, because of the reconciliation between these two families.

I recently heard of another case where such a feud, with its spite fence, litigation, and what not, was indulged in for thirty-five years, until the wife of one of the men grew so discouraged and disgusted that she packed up and left for California, to be followed in six months by her husband. In his heart I presume he still nourishes the desire to get even with his neighbor.

It is just such things as this that in past generations led to notorious family feuds in Kentucky and other Southern states. Neither side is willing to give in until they have had the satisfaction of getting revenge, and each new vengeance generates the insatiable thirst for getting even with the other family, so the hatred is kept alive year in and year out, from generation to generation.

In this connection, there is a great deal of satisfaction, much health and happiness to be had, by playing the role of peace-maker. I know sometimes it is a thankless task to try to intervene between angry contestants, but on the whole, if we are discreet and use good judgment, we can sometimes be very successful in helping to bring long-standing enemies together; we can oftentimes contribute much toward settling controversies which would otherwise keep splendid people far apart. At least, we all can see that we do not contribute anything by our carelessness, to feeding the fires of hate. This is where idle gossip and thoughtless tale-bearing is sometimes productive of untold harm. If our mutual friends have a breach between

them let us try to heal it—at least make sure that we do nothing to widen it.

I am very familiar with the early details of an estrangement that came between two prominent men in a western city. I watched for more than twelve years while they fought each other, each trying to down the other fellow, trying always to get the best of him. I know how the whole community suffered in many ways as a result of this personal feud. I personally know that the health of one of the parties to this controversy was greatly injured by this constant wrangling and incessant turmoil.

By and by a big-hearted, generous fellow chanced to be elected Mayor of that city, and he schemed about one evening, without these two men being aware of his plans, to bring them together, apparently by accident, at the Club. He took them each by the arm, led them into an anteroom, and made a brief speech, stating that the community had suffered already too long and too much as a result of their feud; and he asked, as a personal favor and in behalf of the whole town, that they sit down across the table right then and there, and in his presence settle their disputes, compromise, bury the hatchet, and agree to let him arbitrate any minor differences that might turn up as a by-product of their effort in getting together.

Neither party to the controversy was willing to assume the responsibility of kicking over the traces under such circumstances. They sat down and began talking, and by midnight they were ready to shake hands, and declare the fight off, and what a blessing it proved to the whole community! More than half a dozen enterprises that had been held back, which were greatly re-

tarded because of the quarrels of these two men, went forward with alacrity. A new enterprise employing a thousand men was launched within sixty days. The whole town rejoiced and was benefited in more ways than one when these two men decided to end their feud and give up their desire for personal revenge.

10. CONSCIENCE—EMOTIONAL CONFLICTS

Before we close the discussion of joy killers we must pay our respects to conscience. Now, conscience is quite indispensable to modern civilization; but we must not overlook the fact that many people are made sick, and still more are made unhappy, because of the misunderstanding of conscience.

Conscience is looked upon by many persons as being the voice of God, whereas it is nothing more nor less than our inherited and acquired standard of right and wrong. Man, as we find him on earth today, seems to be possessed of a dual nature, and conscience is always getting us into trouble, as it tries to sit on the seat of judgment between the instincts and longings of our primitive animal nature and the aspirations and sentiments of our more recently acquired, higher or spiritual nature.

It would be easy to fill this whole volume with stories of earnest, well-meaning men and women, young and old, who made themselves really sick and exceedingly unhappy because they allowed conscience to intrude into unwarranted realms and unnecessarily to interfere with their pleasure, decisions, happiness, and other habits of living.

Only the other day I talked with a young man whose life is filled with sorrow, overshadowed by despair, be-

cause he has allowed conscience to insistently harass him for a certain trifling thing he inadvertently did several years ago. He has come to believe that this act has ruined his chances of success in life and probably disbarred him from the opportunity to secure life everlasting in the world beyond. For seven years this young man has suffered the torments of the damned, and it is going to be some time before he gets straightened out and enjoys the blessings of a well-ordered mind and adequate control of his thoughts and emotions. But he will succeed. I believe he is going to take hold of the matter in dead earnest.

There is no mental twist or intellectual kink of this kind but what the average individual can straighten out if he goes about it with a will, with a whole heart, with a consecrated determination to succeed.

Much of our psychic conflict and emotional turmoil has come to us as a legacy of the puritanism of our forefathers, the Puritans regarding all pleasure as sin. The very fact that you like something is sufficient evidence that it is wicked. Puritanism really held happiness in contempt though it would not deny the right to the minor or trifling pleasures of living.

Our forefathers, in spirit, taught that we should not expect to be happy here below, but that being able to enjoy, in a minor degree, some trifling pleasures, we should be content to wait for the next world to enjoy real happiness.

I appreciate that we can't run this world without conscience. Christianity and modern civilization would not last long if we were to lose conscience out of human experience; nevertheless, as a physician, I am constantly meeting with people who have been ~~made~~ sick

through an unfortunate misunderstanding of conscience.

At the present time, I have a dozen good people on my hands who have nothing the matter with them except that they are suffering from the results of worry, fear, and misapprehension that have been bred by an over-conscientious temperament.

Here is a young man who is so conscientious, he attaches such grave importance to everything he does, says, and thinks, that he has ruined his digestion, interfered with his circulation, and now it is even spoiling his sleep; he stays awake half the night engaged in further worry about his shortcomings. I am fearful that it will soon run to the place where he begins to look upon some of these things as positive sin, and then he may end up by thinking he has committed the unpardonable sin.

There has just left my office the very day of this writing a splendid minister over forty years of age, suffering from a nervous breakdown, and his chief worry is that he has committed the unpardonable sin. These cases of conscientious worry all seem to strike sooner or later on this rock of the unpardonable sin.

We should remember that conscience is a state of mind that tells us always to do right, but never tells us what is right. We have to find that out by common sense and judgment as well as by actual experience. We must remember that it was conscience that led the zealous Hindoo mother to throw her helpless babe into the jaws of the crocodile.

THE CRIMES OF CONSCIENCE

Conscience has led, in times of darkness and ignorance, to queer crimes, fanatical beliefs, and horrible

persecutions, and I can assure you that conscience also leads to suffering, sickness, and disease.

Particularly do we find certain types of splendid people who worry over trifling little things in their early lives. Maybe it was some minor mistake in the sex life, nothing whatever to do with the Seventh Commandment, but some passing thought, a queer dream, or maybe some commonplace indiscretion that had come and gone, had long since passed out of the individual's life, and then later on some circumstance arose that started them worrying over these early experiences; then conscience, always alert to seize upon the slightest deflection from the path of right and rectitude, speaks; and then these nervous men and women begin to worry and ere long they are all but nervous wrecks as a result of worry over trifling incidents that, in most cases, had no moral significance, and even if they did, nothing could be gained by worrying over them after they were long since forgiven and all but forgotten.

They are incidents in past history and yet certain people resurrect these memories, real or imaginary, and out of them create a sufficient cause for destroying their happiness and ruining their health.

At the present time I have a patient who is so conscientious about her eating that she is ruining her health, spoiling her digestion. She is making a religion of hygiene. Of course, I believe that the laws of Nature are the laws of God; that they are sacred and that we should make an effort to obey them, but we should not create standards and rules of eating, drinking, and sleeping, so that it becomes a sin to remain out of bed a minute after 10 o'clock at night, or that

it is a crime not to wake up and go to work at just 5:45 in the morning. Likewise it is a great mistake to take such matters as diet too seriously.

I have a patient who believes it is a positive sin to eat a piece of meat. She is a vegetarian for religious reasons. It is all right to find out what is best for your health and then within the bounds of common sense, live up to your light, but it is a great mistake to regard health practices so seriously that the slightest deviation from established rules of living is looked upon as a sin.

What a pity that we have one class of patients who, because they do not listen to their conscience, so utterly ignore their own common sense, go so far astray in matters of health practices and decent living that they suffer from the results of their hygienic sins on the one hand and their vicious moral practices on the other.

Here we have a lot of sick folks who ought to be cured by conscience, who are suffering, as it were, from the effects of having their consciences seared by a hot iron. Now, on the other hand, and in contrast with this group, we have another class of fine individuals with high ideals and spiritual tendencies, and with such tender consciences that they are in the doctor's hands, sick, all because they are over-conscientious—they are hyper-conscientious. They have put such stress and strain upon the mind and nerves as the result of this over-conscientiousness that they are all but broken down physically and exhausted nervously.

What a pity it is that we can't avoid these extremes. It is too bad we can't think enough about our stomachs to avoid serious digestive disorders, without at the same time thinking so much about the digestion as to

bring on nervous dyspepsia. How we are prone to go from one extreme to the other! Can't we find a way to think about all these matters from physical hygiene down to sex hygiene so as to avoid disease dangers on the one hand, without becoming morbid and so over-conscientious as to destroy health and happiness on the other hand?

I am sure my readers will see the point of moderation, temperance, and good common sense that I am pleading for. We can't teach the youth of this generation that they can ignore conscience. On the other hand, in our efforts at religious instruction, we ought to explain to them that conscience is not an infallible guide in and of itself. I repeat, conscience tells us to do right, but does not educate us as to what right is. We may conscientiously refrain from something today that, through more light and information, we will gladly do tomorrow. Likewise, we may be doing things today that as a result of more information, as a result of conscientious reasons, we cease to do tomorrow. Conscience, therefore, varies from time to time and from individual to individual.

Thousands of people do their very best, just as well as any man or woman could do under the same circumstances, and then lie awake half the night or destroy their happiness for days following, criticizing themselves, condemning themselves because they didn't do better, mind you, when an examination of the facts by unprejudiced persons would show that no one could have done any better under the same circumstances.

Now, while we want to avoid sorrow and the sufferings of an exaggerated ego and over-self-confidence on the one hand, let us also be fair to ourselves on the

other. A lot of folks would do well to quit picking on themselves and not blame themselves for every little thing that happens in the neighborhood. Let us be reasonable even with ourselves.

No matter how happy you may be, if you start in to quarrel with yourself, ill health and unhappiness will be your portion sooner or later. Emotional conflict is a certain and sure joy-killer. If you are going to maintain happiness you must master the subtle art of compromise between your primitive emotions and your civilized ideals—you must master the art of living with yourself as you are and the world as it is.

Happiness will not survive the incessant struggle that accompanies long continued emotional conflicts. Health and happiness demand that we not only be at peace with God and the world, but that we also learn to be at peace with our own selves.

PART IV

THE SECRETS OF EMOTIONAL CONTROL

IN OUR discussion of the essentials of happiness, the luxuries of happiness, and joy-killers, frequent mention has been made of the instincts and emotions; this phase of our subject is more fully presented in the appendix, for the sake of those who may be disposed to give more thought to the biologic and psychologic aspects of human instincts, emotions, sentiments, and convictions.

In this section I desire to give more attention to the question of emotional control, to explain to my readers more fully and in detail how to go about this business of gaining control of the emotions, and thus directly to insure the possession of happiness.

Since the control, or the failure to control, our emotions is directly and indirectly responsible for our experience of happiness or unhappiness, it becomes highly important that we know how to become masters of our emotions, to become experts in the practice of the art of intelligent self-control.

Now, let us suppose that you are one of these high-strung, inordinately sensitive souls; that you carry your nerves on the outside of your skin, and that somebody is always getting on them. If this is the case, it would be a good thing to remember that *you are the slave of everybody who gets on your nerves*. They have you all wrapped around their little fingers. They play the tune and you dance. They take snuff and you sneeze.

But since you have this trouble, the only thing you want to know is what to do about it, and that is the purpose of this section.

You folks who are hypersensitive are doomed to lifelong suffering—unless you acquire some degree of emotional control. I have just talked with a newly married woman. Of course, in marrying her husband she thought she was entering into a lifelong union with a hero, but something has happened since her marriage. She says he is always hurting her feelings; that he is unkind; that he is not thoughtful; that he is cross. She just got sick and was bedded the other day because he read his paper nearly the whole time during breakfast, and hardly spoke to her, and she says he even comes home in the evening, gets in a comfortable chair, puts on his slippers, smokes his pipe, and just reads and reads. She supposed they would spend all of their lives courting just as they did before they were married.

Now I don't want to excuse this man. I believe there ought to be some courtship after marriage. Maybe some married man will read this and straight-way go and buy his wife a box of candy and take home some flowers. It wouldn't do any harm if he did. It is hardly a square deal to court a woman morning, noon, and night before you are married, and then forget all these things after marriage.

But, on the other hand, I told this woman that her husband had to make a living, and get the money to pay her servants and keep up the automobile; that he had some other things to do in life besides just keeping up these little attentions of their courting days, but I didn't seem to make much headway. She is broken-

hearted; she is killed. She didn't tell me so, but I think she has just about reached the conclusion that all men are brutes—cruel, hardhearted, selfish animals.

I advised her to go home and try the plan of the trained nurse I knew, who got married, and when her husband began bringing the morning paper to the breakfast table, she excused herself one morning and returned with her sewing. She sat at the table and sewed a little, and then ate a bit, until finally her husband stopped reading and asked, "What's the matter?" "Oh, nothing, I just had some important sewing I wanted to finish." He took the hint.

In contrast with this story, I should tell you of the misfortune of one of my patients, a man who has married a confirmed hysteric. Just the moment his wife can't have her way—the very moment her will is crossed—she has a regular fit, keels over, rolls her eyes, and for all the world acts like she were dying. She gets perfectly stiff sometimes, while on other occasions she cries, screams, and carries on in an outlandish fashion. She kept her husband scared to death for eighteen months—until he had her examined and diagnosed; and now both of them—with the help of the doctor—are struggling to get the best of these cantankerous nerves. This husband is having to "bring up his wife"—having to administer the discipline that her parents should have given her when she was a child.

1. NERVOUS SLAVERY—EMOTIONAL SPRAWLS

It is remarkable how many "spoiled children" a doctor meets in his office. If you are once "spoiled," you will remain "spoiled" until you take yourself in hand and undo the "spoiling."

Perhaps it might help some reader if I told the story of this woman and what had to be done to help her overcome these hysterical fits. She was twenty-six years of age, an only daughter; had been raised in a good home, one with a fair amount of discipline, but her parents had always allowed her to have her own way. Frankly she was a spoiled child. Both her parents were very nervous; her mother had this same hysterical tendency, but had been more fortunately raised and had kept it under more or less control most of her life.

Fortunately, this woman's husband was very fond of her (and you should understand that she was a woman of many estimable traits, there were a lot of splendid things in her character) and so, I say, the husband being very fond of her, when we broke the news to him as to what the real trouble was, he was willing to enlist for the duration of the conflict. When I explained partially the course of procedure, the woman herself was not at all enthusiastic about following out our regime, but she was convinced that the diagnosis was right, reluctant though she was to admit it, and so at last the fight began. She decided to declare war on her slave-driving nerves.

A practical nurse, a woman with considerable horse-sense, was secured for three months, and was put in immediate charge of the case. This woman has a written program made out a week in advance which covers what she is to do every hour of the day from 6 o'clock in the morning to 11 o'clock at night. The nurse even has instructions as to what she is to do for her at night in case she doesn't sleep well, so that the whole twenty-four hours of each day is provided for.

In general, we treat this grown-up woman just as we would an infant—three months or three years old. She is given just a certain amount of time in which to get up and dress and make her toilet. She eats breakfast on the dot. Her breakfast is provided for her—most of which she likes, but some things which are good for her she eats whether she likes them or not. She does a certain amount of housework immediately after breakfast, goes with the nurse to do the marketing. She started out walking three blocks a day, with the addition of one block each day. She goes through a pretty busy morning, varied from day to day, owing to the needs of the household, until her light lunch at 12:30. From 1 to 3 she rests. That is, she lies down in bed and relaxes whether she sleeps or not. At 3 o'clock the program begins again, and keeps up until 6:30 dinner, and then the nurse goes off duty, and her husband takes charge in the evening.

Every other evening is spent at home in relaxing; she is allowed to do as she pleases until her evening neutral bath at 9:30—a bath at 98° F., which she takes for twenty minutes. Alternate evenings with this rest treatment at home she goes out in society, to entertainments, lectures, etc. She is a very busy woman. But that is only the background, the foundation of her cure.

I am just coming now to the real cure. In studying her case we made a list of thirty-two pet peeves, hoo-dooes and whatnot; that is, things that worry her, get on her nerves, or that give her fits. We arranged these pet peeves in the order of their gravity or severity, starting out with the smallest ones first. They are each written out on a piece of paper and underneath

specific instructions given for the nurse to carry out. These envelopes are numbered and they are opened every other day. That is, they tackle a new one on the morning following her evening of rest at home. She has now gone through twenty-five of this list, and has made good, though it has been really pitiful at times the way she has begged to be let off and how she has trembled like an aspen leaf when forced to do something of which she is afraid.

The greatest test came when her husband was away from home for ten days and we selected that occasion as an opportunity for making her remain alone in the house after dark. It was necessary for the nurse to visit the neighbors and explain what was going to happen and to communicate with the policeman on the beat, as this woman carried out her threat to yell if she were left alone. The nurse informed her she was going to walk around the block and would be back in five minutes, but the moment she left the house this woman began to scream and she kept it up until the nurse got back; but on the next evening the nurse was gone ten minutes, and the woman screamed only two minutes. The third night the nurse was gone fifteen minutes, and the woman did not scream at all. She has recently remained at home by herself after night for three hours with very little perturbation.

2. TAKING YOURSELF IN HAND

You see, it can be done if we only make up our minds to go through with it and have some friendly counsel or trustworthy guide to pilot us along. It might be profitable to go more into detail with this case, but there is so much to tell that I think perhaps this is

enough to give a practical suggestion as to how we do this sort of thing. It is just like developing weak muscles into strong muscles; it requires exercise, practice.

Thinking and wishing and willing alone never get us anywhere; we have to get right down to brass tacks and actually do the very thing we are afraid of. Now most folks are able to do this for themselves; they don't need to have a nurse for three months, but in these bad cases it requires three or four months under supervision to get them over the grade.

Perhaps I ought to explain that in one of the earlier encounters in this case, this woman hauled off and slapped her nurse right in the face when she tried to urge her on to carry out the written program. The nurse called me for instructions and I said: "Be kind, but treat her like a spoiled child. The next time she slaps you, turn her over you knee and spank her." The next time she slapped the nurse she got the spanking. She never slapped the nurse again.

We have to treat these people like spoiled children. Of course, I believe in all these new-fangled notions about psychology and suggestion, whether dealing with nervous children or hysterical patients, but I am frank to say that in the case of either the spoiled child or the hysterical neurotic, when I fail to get results, when they don't mind me after I have tried all my suggestions, then I believe in the old fashioned method of "laying on of hands." In the case of children, psychology is sometimes best when "applied with the hand."

In the case of this grown-up woman, the hysterical wife who is but a spoiled child, we recognize that her parents fell down in her early training. Perhaps they

were afraid; maybe she had spasms when she was a baby if her way was crossed, and thus scared her poor parents almost to death. This business of making her stay alone after dark should have been fought out by her parents when she was a baby. She should have been put to bed in a dark room and left alone to go to sleep. If she raised a fuss, it should have been fought out in a successive round of battles, whether it took one week or three weeks, and thus the whole thing would have been settled then and there.

Every time fathers and mothers fail to teach their sons and daughters self-control when they are young, especially if they are nervous children, later on in life, husband or wife, or someone else, will have to do it; and these lessons are so much easier to learn when you are young. It is so much better to fight this out with children before they are four or five years of age, when they forget all about it, rather than after they are grown up, when the memory scars of the struggle of wills and battles of wits will linger in their minds.

I trust that the parents who may chance to read this book will, if they have nervous children, get the advice of their doctor and go about this in dead earnest, determined to teach their children self-control while they are yet in the cradle.

Appetite is the first place to begin to practice self-control. Children should be taught not to eat between meals—to control their appetite. Even very young children get very angry if their meal is disturbed; and how many grown-ups make silly fools of themselves over eating.

A perfectly sane, level-headed business man will go home at night and rave about like a semi-insane person

just because dinner is late or some little thing about the meal doesn't happen to suit him. He not only spoils his own digestion by such emotional blow-ups, but also upsets the digestion of the whole family. Hard biscuits would not disturb the stomach as much as these temper explosions.

The other day I was called to see a woman who was in bed, prostrated, for no other reason than that her husband had unexpectedly brought a friend home to dinner the evening before. Amid copious tears she would say: "Just think of it—he brought him without saying a word to me—why didn't he tell me he was going to bring company?"

I have a patient, a lawyer, who was criticized by one of his partners; after indulging in a "blow-up" he has settled down to "pouting" and depression—has made up his mind that he is a "perfect failure," and wants to "quit the whole business"—and I presume he would if he did not have a wife and two children dependent on him. We are helping this man over this trouble by teaching him that what he calls unfair criticism is nothing but kindly and necessary suggestion, that he misinterprets and magnifies it in his own mind and then allows his oversensitive nervous system to over-react. If he keeps up his present efforts to take his troubles philosophically he will be on top within the next year.

Why get furious just because you were so careless as to smash your thumb while driving a nail? Why should taking down stove-pipes or other house-cleaning stunts thoroughly upset the average individual?

The most senseless of all anger is that which parents manifest towards their children. How foolish to give

way to one's nervousness and get mad just because the children have done some annoying thing—something all children do, and nothing but what you did when you were a child.

You may have heard about the little girl who, after her mother had indulged in a disagreeable display of temper over some trifling misdemeanor, asked her this embarrassing question: "Mama, dear, why is it when you get mad it is temperament, and when I get mad it's temper?"

I advise parents never to correct or punish their children when they (the parents) are angry. Cool off before you presume to discipline the younger generation.

Not long ago I met a cultured woman who had "gone to pieces" over the fact that her sister, who lived with her, was always biting her finger-nails; the whole affair being only proof that both women were highly nervous and uncontrolled.

One of the worst cases of nervous prostration I have seen in years was brought on by the collapse of a social climber. The climax came when her rival started some derogatory gossip about her. Following a personal encounter, with its emotional accompaniments, our patient took to her bed and will probably remain there for a few months.

It is a wise person who can journey through life and attempt the conquest of reasonable difficulties without undertaking too much—without attempting the impossible. Good judgment is an important factor in human happiness. Discretion is often the better part of valor.

Our over-developed *vanity* and *pride* are at the bottom of many of our unseemly emotional sprees. We can't expect to soar to the heights without sometimes

getting a fall. You know the old proverb says: "Pride goeth before a fall."

3. PSYCHIC ADJUSTMENT AND READJUSTMENT

We can't expect to go through life and escape altogether the experience of self-abasement.* We can't reasonably expect always to be "on the top of the heap." Nevertheless, too much of this is fatal to happiness. One can't afford to remain in an environment that keeps one forever "ground down" and oppressed. Better make a change for a while and be a "big fish in a little puddle" than always the "little fish in the big pond." Don't allow yourself to be brow-beaten too long. A little suffering of this sort may be good discipline, but if too long continued, it sours the soul and kills ambition.

Sooner or later this "slavish" sort of life begets an "inferiority complex," which is incompatible with normal happiness and destructive of the joys of self-assertion and elation.* Learn to be a "good loser."

But do not go to the other extreme and seek revenge. Joy attends the forgiving spirit, while sorrow and regret are the final rewards of all who allow their better natures to be ravaged by the barbarous desire for personal vengeance. I know a beautiful girl who has "got it in" for one of her associates in the office. She feels that this other woman has received favors, compliments, and promotions which rightfully belong to her—because of her longer service for the company. She says her rival is haughty and disdainful and that she snubs her and otherwise slights and mistreats her

*See Appendix for further discussion of this emotion.

—and so this young woman has just dedicated her life to “getting even” with her enemy. She is on the verge of a nervous breakdown because of this hatred.

The more experience I have, the more I am convinced that *idleness predisposes most of us to these emotional sprees*. The Creator certainly designed that man should keep busy. The anatomists tell us he was not even made to sit down. He was made to stand up to work and lie down to rest. However that may be, I am more and more convinced that healthy activity, useful employment, constant diversion, variety of activity—these are the things that help us eliminate these emotions and find that satisfaction of self-expression which prevents emotional sprees or nervous blow-ups on the one hand, and alcoholic sprees on the other.

When the mind is idle and the body is inactive, the brain gets to traveling in circles, and all the while physical and nervous energy accumulates, until presently the explosion point is reached and something is bound to happen. Of course, if we have a lowered nerve tone and are already suffering from brain fag and neurasthenia, this is made worse, and it is a very simple and easy matter to blow up on the least provocation; but I should like to strongly emphasize the fact that the less one has to do mentally and physically, the more likely they are to fall into this chronic habit of periodic emotional sprees. Activity, still better, useful employment, is the one great remedy without which all other remedies are likely to fail.

Our natural instincts,* whether they be hunger, sex, or of another nature, cannot be obliterated; they can-

*See Appendix for further study of instincts.

not be permanently dammed back; they must, sooner or later, find adequate, legitimate, and wholesome self-expression.

The practice of self-control does not mean that we are to formulate taboos and otherwise seek to dodge our instincts and emotions by denying them; but that we are to seek for an understanding as to how they may be properly controlled, safely expressed, and wholesomely guided.

And when it comes to the battle with instinct we should remember that each individual represents a long line of human inheritance. The hereditary determiners for brain cells, nerve tissues, and ductless glands run away back, and not a little of the struggle that we must go through to become captains of our own souls is determined by the biologic laws of inheritance operating many decades before we ever saw the light of day.

4. TANGLED EMOTIONS—CROSSED WIRES

Now this question of emotional elimination is a big one when it comes to its practical application, and one that would fill a whole book by itself if we tried to go into detail, but perhaps we can illustrate it best by taking an actual case. Here is a man 25 years of age. He is not well; he is nervous; more or less depressed. He was active and athletic when he was younger but in the last three or four years he has about quit playing. He has worked pretty hard until the last year, and now is beginning to lose interest in his work. He had quite a religious training when he was a youth, but he has lost faith in most of it, and has quit going to church. In fact, he has about given up everything per-

taining to religion. He has a good moral training and in his earlier years bravely controlled his sex urges, but in the last few years he has begun to wobble on this. He is all mixed up—as he himself described it—“all balled up.”

Now what are we going to do with a case like this? We recognize that all these primary urges or instincts are legitimate, but as we have said, they need to be controlled, not necessarily suppressed. Well, this is how we go about it: We recognize that there are four great and universal avenues for self-expression or emotional elimination, and they are *work*, *play*, *religion*, and *sex*, and when I use the word *sex* in this connection I use it in a very broad sense—I use it in its spiritual and social aspects, as well as in its more commonly restricted meaning.

What we are aiming at in a case like this is a well-balanced life. We want his work and play to be balanced. We want him to get enthusiastic about both; to talk to himself until he can sense the importance of a new interest in his work, and then come to see that he should vary the monotony of his occupation by daily relaxation, play, and recreation; and then we try to get him to take a sane and sensible view of religion; not necessarily theology. We are very careful about what we ask him to believe to start with. In fact, I reckon that my patients are going to be able to eliminate their spiritual emotions if they believe in two fundamental truths: first, a Supreme Being or Power of some sort; and second, a hereafter of some kind.

If I can persuade one of these emotionally repressed persons to start with me on these two points, I will take my chances on getting them fixed up in their spiritual

life (from a health standpoint) as time goes on. From a medical standpoint just these two things are essential to getting the spiritual or religious emotional channels to working; and then we have to get right down to brass tacks and help them fix up their sex life, help them to understand their own feelings and emotions and what to do about controlling and adjusting their natural biologic urges along this line; and here we have to work out a reciprocal working arrangement between sex and religion just as we had to formulate a balanced working program for work and play.

We don't accomplish anything if we allow these people in their effort to get along with their sex instincts, to infringe upon their religious convictions, and here is just where the personal equation comes in. We have to take up each person and help them in accordance with their training, their conscience, their ethics, and moral standards; we have to deal with them in accordance with their inherent physical nature, and it is in this very realm that conscience makes us so much trouble—conscience—which always tells us to do right but never tells us what right is; which some people come to think of as the voice of God to the soul, but which is largely a psychologic creation and one that is susceptible of education and training.

At any rate, these two problems must be worked out. We have to find a formula for each individual that will advise him to be good and live in accordance with his conscientious convictions, and at the same time, not be sick as the result of such ~~righteous living~~.

It is difficult to go into all the details of these problems because they are so highly personal. They have to be solved for each individual. Every normal person

must go through this struggle some time or other in his life, and if it is bravely faced and intelligently handled, a great deal of unhappiness and sorrow can be avoided.

A few months ago I had an interesting experience in the case of an unmarried woman, about 33 years of age, who was certainly suffering from tangled emotions and repression of instincts. It was a pitiful case. She had lost interest in life itself. The first thing we did was to put her to work. She had not worked for eighteen months. It was a two months' battle to get her back on the job. By the end of the third month we had her playing. She didn't like to play at first, but after six weeks of golf and other recreational activities, she began to get back into the swing and then the real battle began.

She, at one time, had been very religious, but had given it all up as superstition, and now came the task of getting her to crystalize her religious emotions, in a simple and childlike fashion, around a few fundamental beliefs so that she could begin to derive comfort and satisfaction from them; but she did it. She was willing to believe three things; first, that there is a Supreme Being; second, that there is a hereafter of some kind; and third, that Jesus Christ was an extraordinary being of some sort—yes, she was willing to accept Him as the Son of God. She had many reservations about this point, but it was enough to get her started, and within a few weeks she began to pray in a simple fashion. She didn't pray as she did formerly—that is, ask the Supreme Being for this, that, and the other thing, but she prayed, she said, as a sort of communion. And she said one morning—"I think I pray

now as a bird sings. I just want to express myself in that way. I really am beginning to enjoy life and I just feel like telling someone I am glad I am living."

From that time on I never bothered about her any more. She managed her own program, and where religion is going to lead her, I don't know. She may join a church some time. I am not concerned, in a medical way, as to where religion takes her. My purposes were accomplished when I got her started. Then the problem of her sex and social life came up, and we were able to work out a satisfactory solution, a program that provided elimination of her social emotions, and one that was in every way consistent with her religious standards and spiritual convictions.

In other words, we had to work out a reciprocal, balanced, arrangement between ethics and society, between religion and sex. What has happened? This patient sleeps well, and is gaining in flesh and in nine months from the time the battle was begun, she is a happy, normal, efficient woman. Of course, I don't say we always have so easy a time solving these problems. We don't usually work out such transformations in less than a year, but this is a fairly typical case and many others come out just as well if we give them a little more time.

It does require time to make these changes and adjustments, to re-educate the mind, and develop decision. Really, after all, it is largely a question of common sense, the avoidance of extremes. We must recognize the many-sidedness of human nature and accept the principle that while our biologic urges cannot be suppressed, they can and must be controlled. They can be coordinated, there must be a harmonized blending

2 HOW YOU CAN KEEP HAPPY

of the whole—one phase of our emotions must not be allowed to overrun us and override all others and dominate us to our own hurt and to the suppression of equally important emotions.

Practically regarded, it is a problem of proper co-ordination between work and play, and between sex and religion, and it is indeed interesting to see how play rests us from work and prepares us for the struggles of the next day, and how work makes us long for play and gives zest to our recreation.

It is also interesting in this connection to note that the sex and religious emotions are aroused in human beings at about the same time, that is, at adolescence. At the very time the sex nature is unfolded, that is also the time, as psychologic investigations have shown, when the religious nature begins to develop. There seems to be some design on the part of old Mother Nature in having these two tremendous impulses aroused concurrently, for as we all know, sex is such a tremendous urge that there is no other emotion that can counterbalance or control it except that equally strong and powerful force which we call religious conviction. It is certainly significant, something more than accidental, that these two phases of human nature should be brought forth and allowed to manifest themselves at about the same time.

5. THE TECHNIC OF EMOTIONAL CONTROL

While we cannot escape from our emotions, we can learn to control and manipulate them. For instance, an individual can see to it that he does not neglect religion on the one hand, nor become a religious fanatic on the other. We can see to it that we do not

become cold and indifferent to our loved ones, nor indulge in such affection that it tends to weaken and debilitate our character. We can form a dislike for things ugly without indulging in excessive hate. We can experience indignation in the presence of sin without indulging in violent outbursts of anger. In other words, we can learn to become temperate in our emotional life and that is simply another way of saying that we have learned self-control.

We can show that we have courage to tackle our nerves. We do not have to go at this problem of self-control like a child. Let us be men and women. Make up your mind that you will refuse any longer to have nervous fits just because you can't have your own way.

We can learn how to have self-confidence without being guilty of carrying about a swelled head. We can practice reasonable humility without falling into those habits of self-depreciation that make us unfit to mingle with our fellows and achieve success in our wordly careers. We can learn to appreciate the beautiful, and to enjoy things lovely and artistic without, on the other hand, becoming victims of ultra-disgust as we stand in the presence of things ugly and in-artistic.

It is not necessary that our emotions should interfere with our happiness, on the one hand, or jeopardize our health on the other. We can learn to restrain our natural instincts and strong emotions without going to those extremes of suppression and denial which contribute to either temperamental explosions or nervous breakdowns.

We can learn to indulge the imagination, even to day-dream, without becoming victims of imaginary

disorders, fictitious diseases, and other trumped up nervous vagaries. We do not have to become cold blooded and, in the language of the street, "hard boiled," in order to avoid becoming victims of hysteria and neurasthenia.

We can crave sympathy, desire companionship, and seek human associations, without going so far as to indulge in hysterical gyrations and nervous fits, in order to secure an audience—to secure attention and sympathy. We can strive for some real achievement in life that will attract attention, and not depend on a nervous breakdown to get the good will and solicitous sympathy of our families and friends.

Capitalize your strong points, and thus seek to secure the compliments of your friends and neighbors; instead of stooping to capitalize your illness, your nervous weakness, in order to gain their attention and sympathy.

If you have wabby nerves you cannot run away from them. There is no need of taking a vacation. A trip to California will not cure you. You are up against the plain proposition of acquiring self-control—that is all there is to it. Doctors, remedies, cure-alls, and what not, will not avail.

Gird yourself for battle, prepare to take up the struggle and "fight it out on this line" of improving your self-control "if it takes all summer"—and all winter.

And so this struggle with one's nerves, after all, turns out to be a question of the strength of the moral nature. The whole nervous battle is in reality a character struggle. We are all engaged in it. It is a struggle which none of us can dodge.

The normal, average person wages the battle without much ado, whereas the victim of spoiled nerves, the neurotic individual, makes a great hullabaloo out of this normal fight of life and seeks to attract undue attention to himself by the fuss he makes over these commonplace struggles with his primitive nature—with his biologic instincts and natural emotions.

You nervous folks must get over the idea of being *distinctive*. Give up the notion of out-doing the other fellow, and settle down to the business of living with yourself as you are and the world as it is. Nervous folks should remember that every human being has to grow up and learn self-mastery.

You must not waste all your mental efforts trying to banish undesirable thoughts. Bad thoughts are like "squatters"—they think they hold title by right of possession. Devote your mental efforts to positive thinking—choose your thoughts—select those ideas which you honestly and sincerely want to occupy and dominate your mind; and then give these new and favored ideas and emotions a life-long lease on your mind. Now, if you really mean what you have done, these new tenants will begin to move in and take possession of the mind, and they will eventually see to it that the old idea-tenants are put out and kept out. These new lease-holders will not long tolerate the objectionable presence of these old and troublesome thoughts and emotions.

6. IMAGINATION IN THE PRACTICE OF SELF-CONTROL

I find a great many nervous people are failing in their effort to achieve self-control because they are fighting ignorantly. They are trying to win the battle

by sheer force of will, by strength of resolution. Now, will power has its place, decision is absolutely essential to the conquest of disordered nerves, but many of these nervous sufferers would make better progress if they would learn how to use the *imagination*; if they would become more clever actors, if they would learn to substitute on themselves, to step out of their shoes, figuratively speaking, and for the time being make believe they are someone else; assume the role of the desirable individuals they are trying to be, and for the time being play that their old and undesirable selves are non-existent.

So many nervous people are wearing themselves out fighting what I call sham battles. They use their imaginations for the purpose of framing up difficulties, obstacles, and other fictitious sorts of situations, and so they occupy all their time and energy trying to overcome and otherwise get around creations of their diseased imaginations. Now, we want you nervous folks to switch over from using your imaginations in this work of creating fictitious troubles and fighting sham battles, and employ your imaginations so as to help yourselves out of the fix your nerves have gotten you into.

We want you to act just as an actor does on the stage in a play. We want you to make believe you are what you want to be and then act the part. All you nervous folks have imaginations; there have been many times in your younger lives when you wanted to be actors or actresses, and now you have the chance. Settle in your minds just what you want to be and ought to be and then do a first class-job of acting. Do it so well, so impress your friends with your acting, that

they will believe you are this new and superior person, just as you sometimes forget when you are at the theatre and for the time being really believe what you see on the stage is real.

And this is the way you can use your imaginations to help you become such clever actors that you can really hasten your cure and help yourselves out of the nervous habits which have gotten such strong control over you.

Self-control is not gained or best practiced by the exercise of sheer force of will. When rightly understood and intelligently practiced, self-control does not require such a strenuous effort, and this is exactly the reason why many of you so often fail. Let us take, for example, the case of some neurotic individual who is seized with a strong impulse to say or do a certain thing, something which his better nature tells him is unwise. Now, in his mind he says: "I wish to do this thing but I shall control myself; I will not do it." This is the usual procedure in the effort to acquire self-control.

Not understanding a better method for controlling and antidoting impulses, the better self permits the impulse to go on through the mind, to traverse the nerves, and to reach the muscles, and then on the very eve of the execution of the act—after the body is all set to do the thing you wish to do—then the moral self intervenes and seeks to countermand these orders to the muscular system, and usually does so by setting in operation a contrary impulse which passes to an opposing group of muscles, and very often the act is prevented.

Now it must be apparent to the reader that this is an exceedingly wasteful and extravagant method of

practicing self-control. The better way would have been to have "nipped the impulse in the bud;" to have stopped the undesirable wish in the making.

Nervous people must come to see that it is their thinking that needs to be controlled more than their acting, or, to put it differently, that they need to control the *reacting* to their thinking, to prevent undesirable and unhealthy reactions to even their own thoughts, feelings, and emotions.

The result of all this tardy and bungling effort at self-control is that opposing sets of muscles are set the one against the other, there is an inordinate tension of both nerves and muscles, various groups of muscles pulling and working against each other; there is, obviously, an intense mental and physical conflict going on, and as the result of all this unusual effort the nervous sufferer may indeed be able to hold in check some overt act. But see how much good vital energy has been wasted. The physical strength is depleted and the nervous energy is well-nigh exhausted. A great effort has been put forth with nothing advantageous to show for it. The worn-out individual, it is true, may congratulate himself on his superb self-control, but he is, nevertheless, greatly exhausted as the result of his needless efforts, and is much disconcerted by the inordinate fatigue which never fails to put in its appearance as a result of these "sham battles."

The human nervous mechanism may be compared to a city telephone exchange, with its central operator, sub-stations, etc. The economical method of practicing self-control is to kill impulses at their origin, to destroy wishes as they are born, to control mis-thinking and imagination at their sources.

If you want to control an impulse which is constantly leading you to wrong acts, you want to establish your censor at the central telephone exchange. That is the place to kill the impulse, before you begin conscious and muscular reaction to it. In other words, the economical method of attaining self-control is to *prevent exhausting and weakening reactions to undesirable impulses*. If you do not form the habit of killing these impulses as they arise in the mind, you will not only be worn out by action and reaction after they have gained access to the muscles, but you will fail in your efforts because these slight but undesirable impulses will merely wait some more convenient time when your better self is off its guard, and then they will steal across the threshold, flash to the muscles, and you will find yourself automatically — unconsciously — acting; that is, habitually reacting to your impulses by doing the very thing you so honestly resolved never to do again.

Now, the way to get at this is not to say, "I wish to do something, but I will not do it; I will control it;" but rather go right back in your mind, dig up the soil, plant the seed, and cultivate a new habit of thinking; really, actually, and honestly change your desires, change your viewpoint, make up your mind on this one thing and bring yourself where you can honestly say, "I will not wish to do it, and therefore I will not."

That is what we mean by "nipping impulses in the bud," killing them while they are "a-bornin'."

True self-control, then, consists in changing the mind, in mastering the art of making up the mind, in controlling desire at its fountain-head, in preventing the full birth and expression of an undesirable wish.

Ideally, self-control becomes the triumph of the better self over desire. It is most successfully practiced by the deliberate and premeditated control of our wishing—the disciplining of our supposed desires and wants.

7. THE MISCHIEF OF UNCONTROLLED THINKING

The trouble with a lot of nervous folks is that they allow their thinking and imagination to run wild. Their brain is a spoiled child, their desires know no discipline, their impulses are wild and rowdy, their emotions charge through the mind and overflow into the body with the abandon of a flock of bandits.

Now you cannot take such unregulated minds and such uncontrolled nerves and start out to control the body in the presence of such a chaotic state of mind. You cannot make the body act in accord with the dictates of civilization, when the mind is in such a barbarous and uncontrolled state.

We must recognize that people are controlled by their hearts, by their desires, and not by their heads—by their intellects. This is recognized in the Scriptures, where we read that it is “out of the abundance of the heart that the mouth speaketh.” We are asked to “love the Lord with all our hearts;” we are further told that as a “man thinketh in his heart, so is he;” and even the Wise Man said that “a merry heart doeth good like a medicine.”

It is a question of heart-felt affection, heart-felt devotion, heart-felt conviction, that we are dealing with and when we start out to conquer nerves, success depends on heart-felt resolution, heart-felt reconciliation with the decision to quit doing those things which make us nervous and keep us sick.

It makes no difference whether the basis of our nervousness is suppression, repression, sensitiveness, painful self-consciousness, the "feeling of our feelings," depressive moods; or whether our nervousness consists in some sort of "defense reaction" which we are instinctively putting up to our feelings of inferiority or what not. Whatever our feeling is at the mental core, that is where it must be remedied.

Our emotions must be brought under the control of our real selves, our moral selves. We must learn to deal with emotions and feelings, not with actions and habits. First set the impulses right, and in time your acts will be under the control of your new desires.

Nervous sufferers need to develop a real passion for truth, a master sentiment for facts.

In human experience, our strongest wishes flow from our most profound sentiments and convictions, and if the desire to know the truth about yourself becomes the guiding sentiment of your soul, then you will be enabled quickly to gain control of all your reactions to false feelings, unhealthy impulses, and enslaving emotions.

It is all right to say, in one's mind, "Day by day, in every way, I'm getting better and better," etc. That is a helpful state of mind. But when we are confronted with the mastery of emotions and nerves, we are face to face with a condition, not merely a theory. We must know how to control our acts one by one, as well as to suggest to ourselves, "Day by day," etc.

The mastery of nerves requires the development of *stamina*, the acquirement of self-control, the increase of our personal power over our own conduct, and this is done not only by thinking but by *acting*. We are face

to face with the problem of controlling, changing, and directing our reactions to both our thinking and our environment. Everything depends on the way we react and not merely on the way we think about our difficulties.

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Appendix

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APPENDIX

HUMAN EMOTIONS, INSTINCTS AND SENTIMENTS

1. PRIMARY INSTINCTS AND EMOTIONS*

Every human being is born into this world fully equipped with a set of inherent instincts and every inherited instinct is accompanied by a well-defined feeling or emotion. While psychologists have only recently begun to study this question of instinct and emotion, and while there may be some difference of opinion as to what really constitutes a primary inherent instinct, nevertheless, I think most psychologists will agree with the following classification of primary instincts and their accompanying emotions:

Primary Instincts

1. Flight
2. Repulsion
3. Curiosity
4. Self-assertion
5. Self-abasement
6. Parental
7. Reproduction
8. Nutrition
9. Gregariousness
10. Acquisition
11. Construction
12. Pugnacity

Primary Emotions

- Fear
- Disgust
- Wonder
- Elation
- Subjection
- Tenderness
- Sex-hunger
- Hunger
- Security
- Hoarding
- Pride of creation
- Anger

We must abandon the modern belief that instincts are the Creator's gift to animals to atone for their lack of intelligence; that as man advances intellectually he loses his instincts—becomes more and more free from all instinctive tendencies. Animal instincts do not disappear with racial advancement, they remain with

*In general, I am disposed to adhere to the psychology of instincts and emotions as advocated by William McDougal, and I am indebted to this author for many suggestions included in this discussion. Not all psychologists are agreed that we can always distinguish an instinct by its accompanying emotion.

us and proceed to make mischief for us unsuspecting mortals when they are not properly understood or adequately controlled.

Before we can accept an impulse as a primary or inherent instinct, we must find it uniformly present in the instinctive behavior of the higher animals. We should also observe its exaggeration in those human beings who are mentally unbalanced—abnormally controlled—and who would, therefore, be expected to exhibit more of a tendency to be under the control of their racial instincts as compared with intelligence and reason.

It will now be in order to examine briefly these primary emotions:

1. *Fear.* Fear is the emotion associated with the inherent *instinct of flight*. You are more or less familiar with the old argument as to whether people run because they are scared or are frightened because they are running. Both the biologist and psychologist seem inclined to believe that we are frightened because of our flight, but no matter as to the technicality of this argument, the simple facts in the case are that even though we may instinctively flee from danger and then have fear aroused in our minds as we proceed with the flight—I say, practically speaking, we don't run very far until our fear directly contributes to the acceleration of our speed.

The thing works both ways when it is once initiated. While the emotion may be initiated by the instinct, when it is once aroused, it serves greatly to augment the instinctive tendency.

Fear, when thoroughly aroused, produces that terror which leads to concealment; an effort to avoid danger by hiding. Fear leads us first to flee—then to hide. It is the most lasting, most indelible of all human emotions, and is the one emotion that seems to seize control of both mind and body in no uncertain fashion.

The emotion of fear invariably accompanies the instinct of flight—the desire to flee from danger, but, when this fear is profound and overwhelming, it sometimes paralyzes the power of flight, when it is so profound as to result in terror. So we see that when fear is overdone leading to terror—it defeats itself.

While fear is instinctive, not all our early fears are inherited. All young infants are frightened by but two things: The fear of falling and the hearing of sudden loud and shrill noises. Practically all other fears they acquire by suggestion and association. Young children are not at first afraid of snakes, hairy animals, etc.

In regard to the child's fear of noises, attention should be called to the fact that it is the thunder associated with the storm that frightens the child, not the lightning.

Even young children are commonly regarded as having different sorts of crying to designate various states of mental anguish and physical suffering—at least most mothers feel that such is the case.

When certain individuals cover their heads with the bed clothing during a storm, they are but exhibiting that inherent instinct for concealment subsequent to fleeing from danger.

Fear is not a result of any process of intelligent reason or judgment. A young child may be terrorized with fear by the sight of its own father down on the floor "playing bear." It well knows its father will do it no harm, but it easily succumbs to the arousal of its instinctive fear emotions.

Because of the lasting impression which the fear emotion makes upon the human mind and memory, it becomes, not only the one great influence which admonishes us to control our selfish behavior and curb our egoistic tendencies; but it also becomes the fundamental cause for much of our needless anxiety and the starting point for many of our imaginative psychic dreads and functional nervous disorders.

Fear is fatal to human happiness under conditions of modern civilization. Worry is chronic fear and is the arch-demon of all the hosts of joy-killers.

The only known cure for fear is *faith*. It requires courage—stamina—to control this inherent tendency to succumb to the fearful emotions.

2. *Disgust*. Disgust is the emotion associated with the *instinct of repulsion* and is aroused by bad tastes and smells. It seems to be especially stimulated by the observation of slimy creatures such as snakes and lizards. It no doubt lies at the bottom of the development of the aesthetic taste in primitive man and unquestionably constitutes the inherent urge which propels modern civilized people along the lines which lead them to look for the beautiful. There is little doubt but that repulsion and disgust lie at the very bottom of our artistic thoughts and actions.

As our intellectual development has progressed, we come to associate this emotion of disgust with people who are for some reason offensive to our standards and ideals. It is a common expression to hear, of some person who is repulsive in his appearance or personality, that "he makes me sick."

Thus we see that disgust is an emotion which may become associated with food, surroundings, animals, and even human beings, and if allowed to gain a large place in one's mental life it is certain to become responsible for much uneasiness and unhappi-

ness. If we are going to become over-sensitive to all the trifling things we happen to dislike in our associates, we are doomed to suffer most keenly from such a state of mind.

3. *Wonder*. Wonder is the emotion associated with the *instinct of curiosity*. It is, after a fashion, a sort of incipient fear. No doubt this is the emotion, together with its foundation instinct of curiosity, that leads to invention, adventure, and exploration.

The wonder emotion—the curiosity instinct—is strong in both animals and children. It is peculiarly active in monkeys. Who has not observed animals in the pasture approach cautiously some strange object lying on the ground, and then shy away in fear, only to return again further to satisfy their curiosity? If wonder is over-excited it is transformed frankly into fear.

Undoubtedly this sort of curiosity and wonder constitute the foundations of our scientific researches and religious speculations. The hunting instinct is probably another manifestation of this same inherent curiosity, augmented by hunger and other associated emotions. Here is an emotion which can contribute to our happiness or lead us into endless trouble—all depending on how we control it.

4. *Elation*. Elation is the emotion aroused by indulging the *instinct of self-assertion*. It is the emotion behind all our tendencies and efforts at self-display. It is the positive element of self-consciousness. It is particularly exemplified in the characteristic swagger of the male and the vanity of the female, and is an emotion undoubtedly responsible for much of the conduct that goes by the name of bravery.

In the animal world we see this emotion in action as a spirited horse lifts high his hoofs and tenses every muscle in his body as he prances around on parade. It is shown in the spreading tail of the peacock, and the strutting of the mother hen in the presence of her chicks.

We find this same primitive and innate instinct coming to the front in certain cases of the human insane. Softening of the brain is sometimes accompanied by “delusions of grandeur”—the unfortunate individual becoming the victim of a boastful and insane elation.

Elation—self-assertion—is essential to human happiness. While over-exaggeration of one's ego invariably leads to trouble and more or less sorrow and unhappiness; nevertheless, a reasonable indulgence of self-display and the enjoyment of average self-expression are indispensable to good health and happiness.

Human beings just must have an opportunity to “show off”—at least in moderation—in order to be happy. Even the young

child is observed to emerge from his bashful hiding behind his mother's apron, and, after turning a somersault, inquire of the stranger: "Can you do that?" We are all more or less like the children, who as they "show off"—say: "Watch me do this." There is joy in performance. We are happy when in action. We are unhappy when we are denied the opportunity to indulge in some sort of self-assertion with its accompanying emotion of elation.

5. *Subjection*. Subjection is in contrast with elation, and is associated with the *instinct of self-abasement*. It is the negative side of self-consciousness and represents that slinking, crest-fallen behavior that is so often mistakenly called humility. In some abnormal and morbid individuals this is carried to the point where these souls conceive themselves as being guilty of all sorts of crimes and misdemeanors. This is the emotion lying at the bottom of our "inferiority complexes."

Among animals, the dog exhibits the most profound development of this subjective emotion as he crawls along on his belly with his tail tucked away between his legs—in the presence of a larger dog or a chiding master.

This is the emotion which becomes the basis of shame in the human species. Shame and pride presuppose the existence of self-consciousness and since this is a state of mind denied the animal world, these more complex emotions are purely human. But the animals do share with man these rudimentary emotions of elation and subjection.

6. *Tenderness*. Tenderness is the name which has been given to those feelings connected with the *parental instinct*. It is the foundation of the protective impulse. That is, the impulse to protect the young, the weak, and the helpless. It becomes the source of most of our moral indignation and when thoroughly aroused it is closely allied to the emotion of anger. Nothing will so arouse the indignation of the normal human being as to see an inhuman wretch torture and abuse a weak and helpless child.

This emotion of tenderness is the biologic explanation of all true altruism. This tender emotion is peculiarly shown in the maternal instinct for the care and protection of the young which is common to the females of all the higher animals.

This emotion of tenderness is associated with the love and devotion of parents for their offspring and is the first instinct we have discussed which lends itself to the preservation of the species. Most of our inherent instincts are designed to protect the individual, but the emotion of tenderness aids in species survival.

Some species of apes are said to carry their young about clasped in the mother's arms for months—never giving up the young ape for a single moment.

This tender emotion is weaker in the male. The fact that the male individual in the human species has any of this sort of maternal solicitude for the young is probably due to the fact that many traits of one sex are in rudimentary form inherited by the other sex. The females of many animals have abortive horns, while the males of many species have rudimentary breasts. This sort of criss-cross inheritance between the sexes probably explains how man comes to have more or less of this tender, maternal-like instinct and emotion for the young.

Under certain customs of the Roman Courts it was observed that sons would appear against their fathers—but never did fathers appear against their sons. One of the Ten Commandments admonishes the child to honor its parents, but it was not necessary to have a commandment exhorting parents to love their children—Nature provided fully for that in the parental instinct and the accompanying tender emotion.

The urge of the human mother to kiss her child is probably a manifestation of the tendency of mothers among the higher animals to lick their offspring.

This tender emotion is the basis of all our Good Samaritan work, and the foundation of all efforts and laws designed to protect the weak against exploitation and abuse by the strong.

The emotion of tenderness is a source of much joy and real self-satisfaction. Everything associated with the indulgence of this emotion makes for our highest happiness—provided we do not over-exercise this instinct, provided we do not cultivate our tender regard for the weak and helpless to that point where we generate sympathy to such an extent that it becomes positively painful.

When over-developed, our tender emotions may thus become responsible for no small amount of incipient sorrow and painful pity and so, in the end, prove the source of real unhappiness. But as normally experienced, tenderness is the source of much of our highest happiness and our most sublime joy.

7. *Sex-hunger.* Sex-hunger is the emotion aroused by, and associated with, the inherent *instinct of reproduction*. It is a source of a great deal of human jealousy. It is the emotion that underlies the mating instinct, and it impels and directs that interesting impulse to courtship. It accounts for both the aggressive social attitude of the male and the characteristic coyness and shyness of the female.

In the case of the better natures in the human species, the sex urge is more or less intimately and innately associated with the parental instinct and its emotion of tenderness, all of which directly contributes to the development of that higher devotion and attachment we commonly call love.

There can be little doubt but that we have in our sex emotions an instinct that can be so used as to contribute enormously to the sum of human happiness; on the other hand, no one would question the fact that these emotions are some times so abused as to be the source of the greatest sorrow and grief. As concerns the average human being, the greatest joys and sorrows are locked up in the realms of this reproductive instinct and its associated sex emotions and attractions.

No other primary emotion is capable of such beneficent use or such monstrous abuse and perversion. No other primitive instinct can contribute so much to human happiness when properly exercised; and likewise no other innate emotion can cause such suffering and sorrow when over-indulged or otherwise perverted and abused.

8. *Hunger.* Hunger is the emotion connected with the *instinct of nutrition*. The desire for food is one of the fundamental and strongest of all human instincts and the associated emotion of hunger is what leads to our hunting and feeding impulses. This is the emotion that is responsible for the development of the culinary and many other arts having to do with the preparation and preservation of food.

There are few human instincts or emotions that we enjoy more heartily or frequently than the appeasing of the strong, normal appetite for food.

The gratification of healthy hunger is one of the most profound of all human joys. A good appetite, if properly controlled and not over-indulged, is the source of never-ending happiness and pleasure. Like the sex emotions, hunger may be utilized for the production of joy or perverted and abused to such an extent as to become responsible for the keenest suffering and the acutest sorrow.

9. *Security.* Security is the emotion we feel when we yield to our inherent *gregarious instinct*. Man is naturally a herd animal. He feels safer when he is one of a crowd of his own fellows. This emotion of security is the well-spring of the impulse of self-preservation and when indulged, yields that feeling of safety which we experience as the result of companionship with those of our kind.

Many animals, although they exhibit little or no affection for

one another, insist on remaining together in herds. Most human beings dread to be alone. Solitary confinement is regarded as the acme of punishment. Some of our nervous patients simply will not remain alone. We dearly like to congregate in throngs on the slightest pretense—a parade, or a football game—no matter what the excuse, mankind likes to revert to the associations of the herd.

Many an unsocial being, while shunning the intimate personal contact with his fellows, nevertheless, sticks closely to the great city with its teeming thousands.

The sense of security is essential to human happiness. No matter how little personal affection we may have for our immediate associates, we do not want to be alone. No matter how irritating our fellows may sometimes prove to be; nevertheless, we prefer to remain with the tribe. Man is a social being and his happiness requires that he enjoy mingling with his fellows.

We can, of course, by means of diminished self-control, come to indulge in such anti-social conduct as to cause ourselves to be segregated from our fellows, and thus our isolation may become the source of much unhappiness and sorrow. In fact, we recognize that most of our primitive instincts can be so exercised as to contribute either to our happiness or unhappiness. Much depends upon our reaction to our emotions—our self-control.

10. *Hoarding.* Hoarding is the emotion accompanying the *instinct of acquisition*. It is the urge to labor and leads to the endurance of hardship in an effort to accumulate food and other possessions we deem requisite to happiness and essential to the joy of living. When perverted, this impulse may lead to crime, theft, or may manifest itself after that peculiar fashion known as kleptomania. The squirrel who buries his nuts is a typical example of this hoarding instinct.

In a former generation we forewent the pleasures of living in order to prepare for the blessings of heaven. Today heaven does not have such a hold on the popular imagination and so at the present time we find any number of people who are relentlessly pursuing wealth in order to have a vast estate which will minister to the pleasures and happiness of their children after they have departed this life. These things are more or less akin.

Those who deny themselves the pleasures of living in order to prepare for the joys of heaven, as well as those who strive and toil during this life to amass a fortune for their children of the next generation—I say, they are akin, in that they both have the essential idea of foregoing the pleasures of today for the sake of future rewards and enjoyments.

To struggle all one's lifetime to amass a fortune is not the road to human happiness; although a reasonable amount of this world's goods is quite essential to the fullest enjoyment of health and happiness.

11. *Pride of creation.* This is the emotion we experience as we view the results of our efforts to create, to construct things. It is a sort of creative self-satisfaction. It is the emotion associated with the *constructive instinct*. Every human being likes to work up raw material into some article of his own design, and it is this instinct which lies at the bottom of the manufacturing proclivities of the human species. Even children like to build things with their blocks, even as birds build their nests, beavers their dams, and ants their underground mansions.

I doubt if any normal minded healthy human being can fully experience the joy of living unless he is engaged in some worth while pursuit—some sort of creative or constructive toil. Thousands of men and women are supremely unhappy—and for no other reason than that they are inactive and comparatively idle.

12. *Anger.* Anger is the emotion associated with the *instinct of pugnacity*. This is an inherent instinct that seems to be aroused when anything obstructive is placed in the way of the exercise of our inherited instincts or the exercise of any of their associated emotions. This is the real basic instinct or emotion that makes man a fighting animal. It is the biologic explanation of war. While this is an instinct or emotion deficient in some females, it is present in a large degree in the average male. It is a sort of general defense reaction. That is, when any of the inherent emotions are thwarted, the natural reaction is that of pugnacious resistance and there is aroused in connection with this behavior a reaction of more or less anger.

What happens when you try to take a bone away from a dog? The best natured infant displays resentment if you interrupt his meal. All men resent any interference with the enjoyment of their pleasures. Even the strong emotion of fear will give way to pugnacity and anger; for when the most timid animal is brought to bay—has its instincts of flight thwarted—it is apt to turn viciously upon its pursuer.

While we are entitled to that self-confidence, that desire to look out for our rights and privileges, which is compatible with average self-respect and self-esteem; it is unfailingly true that when we become over-bellicose and pugnacious, our emotion of anger can be depended upon to neutralize the joys of living and eventually to all but kill the very happiness for the promotion of

which our pugnacity has been over-exercised and our anger over-indulged. Man is not truly happy and joyful when he is mad.

And so, of the twelve primary instincts and emotions, we come to see that only five are indispensable to happiness and they are: elation, tenderness, hunger, security, and pride of creation. Four of these primary emotions are largely subversive of joy—are destructive of happiness if much indulged, and they are: fear, disgust, subjection, and anger. This leaves three primary emotions which, while they are not wholly essential to happiness are of assistance, when properly controlled, in promoting or adding to the joy of living, and they are: wonder, sex attraction, and hoarding.

Now, when we take any inherited instinct with its associated emotion, we have what might be properly called an *hereditary impulse*.

In this connection it should be explained that the terms pleasure and pain, like excitement and depression, are not in and of themselves emotions. They are merely terms that are descriptive of varying degrees of emotion.

II. SECONDARY OR COMPOSITE EMOTIONS

And so we come to recognize that the human species is largely dominated by a group of twelve inherited emotions. Now, we should next give attention to the manner in which these twelve inherited emotions can be combined, built up, or associated into secondary composite or *acquired emotions*.

It is very interesting to observe how many secondary or composite emotions can be built up out of a dozen sets of simple inherited primary instincts and emotions; and of course, the farther away we get from these simple inherent emotions which we have in common with many of the lower animals—I say, the farther away we get from these simple hereditary and instinctive emotional reactions, the more difficult it becomes to fully analyze and thoroughly understand the nature and working of these more complex and more definitely human emotional experiences. Man's dominance in the scale of animal life is largely due to the fact that he has the capacity for the development of this larger group of more complex and component emotional reactions.

It is not an easy task to find the proper words in our language to define or stand for these more highly complex feelings and emotions, and undoubtedly various authorities might suggest a somewhat different classification, but the following represents what to me seems to be a fairly comprehensive survey of this group of so-called secondary emotions.

<i>Secondary Emotions</i> (Composite, acquired)	<i>Primary Components</i> (Instinctive factors)
1. Sympathy	Tenderness + Sex + Security
2. Admiration	Wonder + Subjection + (Pride)
3. Imitation	Admiration + Security + (Vanity)
4. Rivalry	Elation + Anger + (Envy)
5. Vanity	Elation + Sex + (Pride)
6. Pride	Elation + Hoarding + (Egotism)
7. Gratitude	Tenderness + Subjection + (Awe)
8. Awe	Fear + Admiration + (Subjection)
9. Reverence	Awe + Gratitude + (Spiritual Nature)
10. Envy	Anger + Subjection + (Pride)
11. Remorse	Anger + Revenge + (Subjection)
12. Scorn	Anger + Disgust + (Elation)
13. Contempt	Disgust + Elation + Vanity
14. Aversion	Fear + Disgust + (Rivalry)
15. Courage	Elation + Some other emotions

Thus we see that we may employ our primary emotions much as we would words for the purpose of building up sentences, more full and comprehensive expressions of thought. As we progress in the scale of civilization our complexity of thought greatly increases and likewise our capacity for experiencing feelings, for giving origin to more complex emotions, and thus is the possibility for enjoying happiness or experiencing sorrow also augmented.

Let us then more fully consider the composite nature of our secondary or acquired emotions.

1. *Sympathy*. Sympathy we observe to be based on the primary emotions of tenderness, sex, and security. This acquired emotion presupposes more or less love and devotion. It connotes an understanding, to some degree at least, of human nature. It is the biologic and psychologic foundation for that state of mind that makes possible the promulgation of the Golden Rule.

Sympathy has its root in parental devotion, in sex attachment, and in that fellow-feeling toward the rest of the herd or tribe which makes us more secure in our personal existence.

Sympathy implies suggestibility. Suggestion has much to do with our education through the channel of imitation. It is because of suggestion—that strange urge to do what others do and think what others think—that the animal herds stampede, all the dogs in the neighborhood join in a dog fight, and human beings become panic stricken and run amuck as a mob.

Not only are our tender emotions sympathetically aroused by the sight of suffering or sorrow; but fear, anger, joy and laughter, are also highly contagious. Even curiosity is catching—witness the crowds gathered on the street corner, all gazing skyward—just because one or two persons first paused to behold something in the heavens.

Practically all of our primary emotions can be excited by suggestion—sympathetically. Sometimes, in our efforts to indulge in self-assertion (to overcome our subjective tendencies) we develop a contrary state of mind—contra-suggestion.

I am sure the reader cannot help but recognize the vast possibilities associated with emotional sympathy for weal or for woe as regards human happiness. Uncontrolled sympathy may plunge us into all sorts of over-solicitous anxiety and unnecessary worry. Normal sympathy invariably contributes to the sum of our happiness.

2. *Admiration.* Admiration is built out of the primary instincts of wonder and subjection and is probably also associated with its fellow acquirement of pride. Unmistakably the feeling of admiration is also tinged with awe. It no doubt has a touch of both sympathy and love. When over-indulged, when carried too far, it may often terminate in envy.

Curiosity leads to that investigation and inspection which, with its associated emotion of wonder, constitute the basis of admiration; and then when in the presence of our new discovery as we look upon it and observe certain elements of superiority, we are led to experience the emotion of subjugation, the expression of the inherent tendency towards self-abasement in the presence of superiority of force or being. Self-abasement is the source of our "inferiority complexes."

I doubt if the highly self-satisfied and conceited person is capable of genuinely admiring anything or anybody. And we must not overlook the fact that when we enlarge our capacity for admiration we at the same time increase our capacity for joy and happiness.

3. *Imitation.* Imitation is founded primarily on the inherent emotion of security, the outgrowth of the instinct of gregariousness. Tribal association is at the base of suggestion, and suggestion leads to imitation. The secondary emotion of admiration, as already defined, must of course enter into it, for we want to imitate only that which has first challenged our admiration. Another secondary emotion which undoubtedly is a factor in imitation is that of vanity.

Imitation is the basis of our education, of our whole regime of industrial training, of our social acquirements and conventions. Imitation represents our conduct when we are engaged in accepting a suggestion. Imitation augments our feeling of social unity, and adds to our capacity for social cooperation.

We have a variety of imitative behavior. The most common form is that based on sympathy as when we smile back in recognition of the smiles bestowed upon us. Even animals flee and stampede for no other reason than that their fellows are similarly exercised. This sort of imitative conduct seems to be an outgrowth of the gregarious instinct and its emotion of security.

Another phase of imitation is shown in the case of the child who tends to imitate the gestures or other behavior of someone who has excited his curiosity or admiration. Adults painstakingly imitate the technic of their more experienced and skillful superiors.

We must recognize the necessity for controlling the imitative tendency so as to lead us in helpful directions. Carelessness regarding this may cause us to drift in objectionable directions and result in causing us sorrow and regret. Suggestion is a powerful influence and we cannot ignore its possibilities for good and evil.

4. *Rivalry*. Rivalry is founded on the two primary emotions of elation and anger. Elation, the emotion of self-assertive instinct, and anger, the feeling accompanying the instinct of pugnacity, lead to emotions of rivalry when they are just a bit further augmented by the secondary emotion of envy.

Rivalry leads to emulation. There is undoubtedly a tinge of jealousy in it, and oftentimes of sex-consciousness. Rivalry is an important element in both pride and so-called patriotism.

True rivalry is differentiated from anger in that the former does not seek to destroy its opponent. Rivalry is best illustrated by the playful fighting of young animals and by the lively and spirited contests between human beings in connection with our games and numerous out-door sports. This trait is strongly present in the American and most European peoples, but only rarely manifested by Hindus and other Oriental races.

If rivalry can be dominated largely by elation it will minister to our happiness; if anger is allowed to enter too largely into its composition, as a rule it will become a factor for unhappiness. It all depends on how we manage its flow and control its origin.

5. *Vanity*. Vanity grows out of the primary emotions of elation and sex, plus those secondary feelings we commonly include in the term pride. We are vain because we enjoy the emotions of elation associated with the instinct of self-assertion, and vanity is

peculiarly associated with the sex instinct in the female. In fact, in a way we might say that vanity is peculiar to the human female, though men may share this emotion to a lesser degree.

Vanity, also, sometimes takes on the nature of self-directed pity, sympathy, and love; and when thus exercised it may become a source of much sorrow before we awaken to discover how much unhappiness can be generated by self-pity and over-much introspection. The simple vanity of the average woman is certainly harmless and altogether wholesome as a promoter of happiness.

6. *Pride.* Pride we see is built upon the primary instinct foundation of elation and hoarding plus the psychic state of egotism. We are proud of and enjoy the elation associated with self-assertion. We are proud of our ability to accumulate, to hoard, and are conscious of the poise and power that come with possession. This element of pride is more distinctly a male emotion as contrasted with the vanity of the female. It has more to do with the masculine egotism, self-confidence, courage, bravery, and chivalry that goes with the male consciousness of superior physical power and endurance.

We must not confuse the impulse or emotion of pride with normal and legitimate self-confidence—a sort of self-regarding sentiment. Again, we must not overlook the fact that pride of a certain sort may add much to the satisfaction of living; while if our ego becomes too highly exalted, we may find ourselves entangled in an unfortunate maze of psychic difficulties and social rebuffs that will effectively destroy our peace of mind and undermine our happiness.

7. *Gratitude.* Gratitude is composed of the primary instincts of tenderness and subjection tinged with some of the secondary emotion of awe. We can be influenced by gratitude in the first place because we are tender-hearted, and next, because we feel, in the presence of certain things or situations, more or less self-abasement, with its emotion of subjection. Then if the exhibition of superiority is carried a bit farther so that there is bred within the mind a feeling of awe, we are ripe for experiencing the emotion of gratitude. We are ready to give thanks for this thing or that thing, and the whole state of mind represents one of intellectual appreciation. It represents the dawn of that sense of values and relationship between things and beings. It constitutes our sense of moral recognition, the sense of human obligation and relationship.

We experience a feeling of gratitude when we receive something from some source which we regard as superior—from some being of exalted power. We are exercised by gratitude when we

are recipients of something at the hands of someone we admire and respect—something which we could not bestow upon ourselves.

On the whole, gratitude is highly helpful in its emotional influence on health and happiness.

8. *Awe*. Awe is produced by a combination of those inherent instincts of fear and subjection. When our instinct of fear is first aroused and we are faced with a superior exhibition of some sort, so that self-abasement functions, and we experience the emotion of subjection, then, if in connection with these primary instincts there is more or less of the secondary feeling of admiration, the foundation is laid whereby we may become more or less overwhelmed by phenomena which we cannot fully understand.

At the bottom of our awe is always that trinity of curiosity, ignorance, and fear.

Now, I fully recognize that awe may be a factor in reverence and worshipfulness and in such a role it is certainly sometimes uplifting and joy-favoring; but as it is more commonly experienced it probably contributes much to our fear, anxiety, and unhappiness. At least there always exists great danger, through ignorance, that awe may augment our superstitious tendencies and thus lead to all sorts of foolish worry and unwholesome anxiety.

9. *Reverence*. This is the first compound emotion we have considered in which we do not find as a component factor any primary or inherited emotion (unless we are disposed to include curiosity and wonder). As we progress upward in the scale of human feelings and higher emotions, we will find more and more of these emotions which are built out of similar emotions, that is, feelings which are combinations of other composite and complex emotions. Reverence is the offspring of awe and gratitude, and this is the first point at which we come in contact with a probable spiritual nature in the human species.

Reverence is that emotion, that state of mind, that basic feeling which is utilized by our higher mental powers or spiritual nature for purposes of worship. Reverence is our first fruit of the progressive evolution of man from his physical nature up through his instinctive sphere and psychologic development to that higher realm of spiritual ideals.

Like many other of the acquired emotions, reverence may contribute to either happiness or sorrow, depending altogether on how we react to its impulse. In moderation reverence leads to a normal attitude of worshipfulness, and it is only when such emotions lead to over-conscientiousness and religious worry that they can be regarded as factors of unhappiness.

10. *Envy*. Envy is built out of the primary emotions of anger and subjection. When in the presence of something that causes us to experience the instinct of self-abasement, and its associated emotion of subjection, when this situation becomes a bit irksome and we grow restive in its presence, when we feel that the joys of living are in some way being interfered with by our superior fellow, then anger is aroused; we are more or less pugnacious, and if, in connection with this, the acquired emotion of pride is interfered with, if our elation is suppressed and our instinct for hoarding enjoined, then the foundations are all laid for the birth of envy. It is, of course, the basis of jealousy, and has its deeper roots laid in the hoarding impulse.

We are usually envious of people because they have something we failed to get, or else because they have more of it than we have. Cruelty is no doubt many times merely the expression of subconscious envy and jealousy.

I very much doubt if full grown envy ever ministers to our happiness. Sooner or later this unkind emotion reacts on ourselves and we come to suffer the blight of its unfair influence. Just in proportion to the element of anger which is present, envy comes to be the enemy of happiness.

11. *Remorse*. Remorse is founded on the primary instinct of anger, and that more highly developed human sentiment which we call revenge (sentiments as a class we will define more fully presently). Now, in order to explain how anger is father to remorse, we should explain that remorse is self-directed anger. It is a sort of sorrowful regret for one's own acts. You should be good and mad at yourself for something you have done, but you can't get mad at yourself as you can at another person, and so you temper your anger, when self-directed, into the emotional terms of remorse; and now, on the other hand, toward those who have become responsible for your self-humiliation—because we always seek to alibi ourselves—you have a feeling of revenge.

The primary instinct of subjection is also a part of remorse as it comes into play as a result of experiencing the debasement of our emotion of elation.

Remorse implies that one has passed through an emotional conflict and that our choice and its resultant behavior was not such as to warrant the indulgence of self-approbation. We suffer remorse when we are thus seriously and unexpectedly disappointed in our decisions and conduct.

Remorse is the mildew of the composite emotions. Remorse withers every noble ambition if it is long indulged. We cannot

hope to avoid experiencing it now and then, but we should studiously avoid its prolonged entertainment.

We should learn early and skillfully to settle our emotional conflicts so as to avoid having to live more or less of our lives in the debilitating and enervating atmosphere of remorse.

12. *Scorn*. Scorn is built out of the primary emotions of anger and disgust. In the presence of the instinct of repulsion we experience the emotion of disgust, and when that with which we are disgusted is interfering in some way with our joy of living, then we have aroused our pugnacity and its associated anger, and these together cause us to scorn those who disgust us. Secondarily there comes into play the primary emotion of elation—having permitted ourselves to indulge in scorn, we are wont to enjoy self-assertion and elation.

This whole experience connotes intellectual failure on our part to appraise and appreciate the worth and struggles of our own fellow beings.

Scorn is seldom, if ever, a factor in human happiness. If you desire quickly to lose all your worth while friends just begin to indulge in scorn and practice cynicism.

13. *Contempt*. Here is the next step in composite emotions and consists of a combination between the primary emotions of disgust and elation. It presupposes that scorn has gone before, and on top of disgust we are elated, we positively assert ourselves, and then if we will add to this the feeling of vanity as already defined, we have the stage all set for profound contempt. It represents, psychologically speaking, a state of exaggeration of ego on the one hand, and a cultivated over-sensitiveness to repulsive things and unpleasant conditions on the other hand.

Contempt for the ugly and for the trivial may, in an indirect way, be helpful to happiness; but as this emotion is so commonly over-indulged it can only be productive of unwholesome self-exaltation and hurtful intolerance.

14. *Aversion*. Coming down through the scale of scorn and contempt, we next have aversion, a composite emotion built out of fear and disgust. Not only is something repulsive and therefore to us, disgusting, but we recognize it more or less as a rival, it interferes with our pleasure of life, and so we tend to give it a wide berth, particularly through fear as to what might be the outcome of too intimate a contact with the object of our aversion.

In the end, through it all, there is the feeling of rivalry with its deep roots of envy. Aversion may be developed to that point where the fear element subsides, rivalry disappears, and disgust

develops into intensified loathing, even horror, and strange to say, it is sometimes in this connection that the emotion of wonder, the instinct of curiosity, comes into play and we oftentimes see that wonder is able to turn loathing into *fascination*. We sometimes become inordinately fascinated by those things that were primarily exceedingly disgusting and for which we experienced the deepest aversion.

Look with misgiving upon the tendency toward over-development of aversion. While we are justified in tolerating its reasonable presence in the face of ugliness and wrong-doers; nevertheless, we must carefully avoid becoming over-sensitive and finicky in the presence of the common problems and circumstances of everyday life.

15. *Courage*. Courage is rather difficult to define. It is a composite emotion having for its basis, the primary emotion of elation, associated with the instinct of self-assertiveness. It is probable that courage is elation one time combined with one emotion, and another time associated with another emotion or emotions.

Courage is the emotion that leads to the conduct of bravery, and while it may be associated with many emotions, impulses, and sentiments, it is characterized by the fact that it represents *the triumph of faith over fear*. When courage is in the saddle, the primary instinct of fear, for the time being, has been vanquished.

Courage is the one emotion indispensable to joy and happiness. Self-confidence, hope, and determination are the offspring of courage. Fear is the foe of human happiness and faith is the only known cure for fear. Courage is always the hand-maiden of happiness and never contributes to sorrow unless it is allowed to overgrow to that point where it develops into foolhardiness.

This then, represents an effort briefly to define and summarize these fifteen secondary composite or acquired emotions which represent the psychologic evolutions of the twelve primary instincts and their accompanying emotions as already outlined.

Now, let us see how our secondary or acquired emotions stack up in relation to the happiness problem. Of fifteen compound emotions we find that only four are absolutely essential to happiness, and they are: sympathy, admiration, gratitude, and courage. Five of our acquired emotions are inimical to joy—they are subversive of happiness—and they are: awe, envy, remorse, scorn, and aversion. Six of our secondary emotions are somewhat neutral—that is, they may be utilized either for or against happiness—in accordance with the degree of control exercised in their manage-

ment; and they are: imitation, rivalry, vanity, pride, reverence, and contempt.

When our more highly organized or composite emotions become clearly defined in the consciousness, when they become *centered about somebody or something*, they acquire the dignity of *sentiments*; and we should know that when we get into the realm of human sentiment we are face to face with such full-grown impulses as love, hate, and respect, not to mention the more profound and higher convictions that sometimes come to possess the human mind.

III. HUMAN SENTIMENTS*

Having seen how the twelve primary inherent instincts can be built up into fifteen secondary or acquired emotions, now let us take the next step which leads us to the study of the ten human sentiments, which are likewise created out of our primary inherited and secondary acquired emotions. When our emotions are coordinated and concentrated on some person or thing, when our impulses are thus focused, we call the feeling a sentiment. Sentiments may be classified as follows:

<i>Sentiments</i>	<i>Component Emotions</i>
1. Pity	Tenderness + Sympathetic Pain
2. Shame	Self-respect wounded by self
3. Jealousy	Love + Self-abasement + Anger (Fear)
4. Revenge	Anger + Rivalry + Envy (Hate)
5. Reproach	Anger + Tenderness + Remorse
6. Humility	Subjection + Awe + Reverence
7. Play	A certain Psychic and Physical State
8. Humor	Elation + Rivalry + Vanity + Pride
9. Love	Tenderness + Sex + Respect + Sympathy
10. Hate	Anger + Fear + Disgust + Rivalry

1. *Pity*. Pity has for its foundation the primary emotion of tenderness and a sort of sympathy which is so profound as to become almost painful. We are always hurt when we indulge in pity. There is sometimes associated with pity the subconscious feeling of superiority and more or less condescension. It connotes that we are playing the role of a charitable benefactor, and deep down in the subconscious mind there is the emotion of elation,

*In the matter of sentiments, we are beholden to Shand's concept of these human experiences as related to emotions and instincts, and indebted to him for many of the suggestions herewith presented.

though, of course, we would never for a moment admit this to our more superficial consciousness, but it is nevertheless the truth that there is behind some forms of pity, more or less elation.

When moderately indulged pity may augment our capacity for happiness, but if over-developed it undoubtedly dampens joy and burdens the mind with over-much anxiety.

2. *Shame*. Shame is a sentiment which represents the wounding of our self-respect by ourselves. Our elation or self-assertion has received a blow, and our eyes are open to the fact. It is sometimes a very prominent factor in our expression of surprise and, no doubt, in the earlier life it is the chief element of so-called bashfulness—that is, bashfulness in its early, more or less unrecognized state.

Shame lies at the bottom of much that passes for shyness and modesty. Shame results from the consciousness of a struggle going on between the primary emotions of self-assertion and self-abasement. We suffer from a sense of shame when anything occurs which will tend to lower us in the esteem of our fellows.

Our cup of joy is hardly overflowing when we are experiencing shame. If our conduct is such that we must frequently come to be ashamed of ourselves, we must reckon that such self-consciousness is bound to detract from the sum of our personal happiness.

3. *Jealousy*. Now jealousy is a sentiment. It is a deep-rooted affair. It is a combination of self-abasement, with its feeling of subjection and inferiority, in association with the fear emotion. It embraces more or less of the love impulse and then, on top of all this, there is present an element of anger.

Our happiness, we feel, is being jeopardized. Pugnacity asserts itself. We propose to offer resistance, and anger comes in as the first speaker of this emotional trio. Of course, it is nearly always anger for a third person, and sometimes with a lessening of the feeling of tenderness for the second person, and further, as factors in the composition of this green-eyed monster, we must put down envy and wounded pride.

Probably only a mother's love is so unselfish as to demand no reciprocation and therefore be incapable of jealousy. While animals and very young children seem to be resentful of attentions paid to other individuals, such sensitiveness can hardly be regarded as full grown jealousy, since the latter sentiment presupposes the presence of a highly developed consciousness in association with profound love and affection.

We are exercised by jealousy when the one we love gives to another that affection and devotion which we think belongs to us.

We come to feel an emotion of ownership in our friends and loved ones—and the loss of their devotion wounds our pride and self-esteem. When one's self-regarding sentiment has been severely wounded, then there is likelihood of arousing the vengeful emotion associated with resentment and anger.

The green-eyed monster is ever the foe of happiness. If we permit jealousy to dominate the soul, joy is certain to depart. There is a sordid selfishness associated with this sentiment that precludes the presence of a peaceful and tranquil state of mind.

4. *Revenge.* Revenge is a complicated, deep-seated human emotion. It starts out as rivalry, then grows into envy; disappointment breeds anger; and in the end it is sometimes propelled by that demon of all human sentiments, hate. We may become angry, as it were, at an insult which assails our elation and assaults our ego. We may seek retaliation because of some real or fancied wrong. It may be that a social struggle has challenged our pugnacity and thus aroused our anger and in the end embittered us to the indulgence of hate. Revenge is the full growth of tolerated bitterness and emotional disappointment.

Our whole system of law, penalties, and punishments, is but an effort to substitute the machinery of public justice for the older order of private vengeance. The desire for revenge follows on the heels of conscious *resentment*. We more particularly resent public slights or insults and our vengeful emotion is shown in our studied efforts to "get even" with the offender.

We also resent insult or injury to our family, tribe, or country, and thus may develop family feuds and national animosities with their bloodshed and wars. The savage, oftentimes, when brooding over his insult and while engaged in contemplation of his revenge, is found to "sulk in his tent."

Vengeance is a deliberated sort of resentment in contrast with the sudden and unrestrained emotional reaction of anger; though all revenge is rooted in anger—the pugnacious instinct.

The soul who seeks revenge is sad and self-centered. Joy attends the forgiving spirit while sorrow and regret are the final rewards of all who allow their better natures to be ravaged by the barbarous desire for personal vengeance.

5. *Reproach.* Reproach represents human anger modified by the primary emotion of tenderness and restrained with the secondary feeling of remorse. It represents a state of mind which betokens the exercise of self-control and suggests the possibility of administering correction and giving criticism under the guidance of reason and judgment.

When a person we love does a thing distasteful to us, we reproach them, we exclaim—"Oh, how could you do it!" If another had offended us in similar fashion our anger would have been aroused.

This is a sentiment that can easily be made to serve the ends of either happiness or sorrow—depending on how much intelligence and corrective planning attends its indulgence. Wisely exercised reproach may lead to repentance and reform; over-indulged, it can bring about "undue depression and protracted sorrow.

6. *Humility.* The sentiment of humility is founded on the primary emotion of subjection, self-abasement, in connection with the secondary composite emotions of awe and reverence, and its real understanding is to be found in the individual natures of these components. Humility is often mistaken for piety, and sometimes what we call humility is merely the manifestation of some physical disease or the outward exhibition of an unfortunate inferiority complex.

Like reproach, humility can be made to minister to both joy and sorrow. Undoubtedly, a normal state of humility predisposes one to the reception of many blessings in disguise; while over-much self-depreciation can only bring on depression and sorrow. We must maintain a reasonable self-respect if we are to retain the joys of wholesome elation.

7. *Play.* The biology and psychology of play are more or less obscure. The play emotions are hard to isolate and define. There is room here for almost endless discussion—there are at least a half dozen different theories respecting play, its nature and origin.

The play tendencies of individuals and peoples are largely influenced by the behavior of the ductless gland system—the temperament. Disposition is the sum total of our inherited instincts and their associated emotions. Character is the final product of our habit formations, our acquired characteristics based on both our disposition and temperament.

Play is altogether too complex to be a simple instinct. It is likewise too complicated to be classed as an emotion. It seems best to include it among the more highly organized sentiments or emotions.

Play is closely related to joy, and joy is synonymous with happiness. We cannot study happiness and overlook play.

Whatever we may say about play, we are compelled to recognize that it is almost wholly the servant of joy. Play is the real sentiment of good cheer, good will, and good times. Human

beings are unquestionably most happy when they are in the midst of their care-free and childlike play.

8. *Humor.* Humor is probably founded on the basic emotion of elation connected with the inherent instinct of self-assertion. We no doubt feel just a bit superior to everything that excites our humor. It is sometimes difficult always to sustain this definition. There is also an element of rivalry in humor. We enjoy the joke just a little better when we have gotten the best of the other fellow.

We laugh just a little more heartily when the other fellow steps on a banana peel than we do when we pass through the same experience ourselves. There is an element of vanity in humor, and probably some pride, though we must admit that of all human emotions, more particularly sentiments, this one of humor is the most difficult to define and we are not at all satisfied with any definition that has thus far been formulated. There is an undoubted temperamental bias to all our humor.

Like play, humor is always and consistently the hand-maiden of joy. Seldom, if ever, does good humor culminate in sorrow. Humor is a sentiment peculiarly and exclusively human and a "good story" can always be depended upon to promote good fellowship and develop the cheery side of human nature. If you would add to the sum of your happiness—cultivate your bump of humor.

9. *Love.* We are now rapidly reaching the climax of human sentiments—those complex and composite components of feeling and emotion. Human love is founded on the emotion of tenderness, having its root in the parental instinct. It next branches out and takes root in the sex-hunger emotion, having its association with the reproductive instinct; and then the element of sympathy appears. There is not only the feeling of tenderness in sex-companionship, but also of increased security from association with our fellows. In a small way, the gregarious instinct is enacting its role; there is safety in numbers, and then there comes into play that human emotion which is so difficult to define, that which we call *respect*; we have not included it among the emotions, nor among the sentiments, but we bring it in here as an attribute, as an auxiliary of love.

Love is that peculiar feeling of adoration and affection for a person that we have come to regard as the one among a thousand and altogether to be desired over and above all the rest of creation. Love is a full-grown sentiment. It is the sentiment of sentiments; the all-embracing emotion of emotions; the supreme passion, and of course, it varies in degree and nature according to its component

parts and in accordance with the mind and character of the individual whom it exercises.

Love is a sentiment—a state of mind—and it may well be the center of affection around which may gravitate a host of other profound emotions and sentiments—even convictions. As one psychologist has pointed out, when a man has acquired the sentiment of love for a fellow being he is apt to experience the tender emotion when in the presence of this person, fear or anxiety when the loved one is in danger, anger when his friend is threatened, and sorrow if anything serious befalls this individual.

Likewise, we rejoice when our friends prosper, and feel grateful toward those who befriend or assist our loved ones.

Love is the one divine element in human nature. Love is the well-spring of our profoundest joys and the tap-root of our most superb and sublime happiness. While the wounding of our love may instigate the keenest suffering, while the failure to reciprocate our affection may cause the bitterest of disappointment; nevertheless, the whole experience of loving and being loved is so transcendent—so human—and so everlastingly beautiful, that we can only reckon that the whole experience, from first to last—up hill and down, through sunshine and storm—I say, the net result of all love is to ennoble the mind and inspire the soul, while it enormously expands our capacity to experience joy and happiness.

10. *Hate.* Having reached, in love, the acme of sentimental development, it only remains for us to define hate. Hate is, after a fashion, nothing more nor less than perverted, misdirected love. It represents the prostitution of sentiment, so that the place of respect and love comes to be occupied by a terrible quartet of anger, fear, disgust, and rivalry.

Hate is the full-grown sentimental counterpart of the magnificent impulse we call love, and of course, it also likewise varies in degree in accordance with its component emotions and is modified by the character of the one who indulges it.

Little need be said about hate and its relation to happiness. We all know that hate is incompatible with joy. There is simply no way to get comfort and delight out of the indulgence of hate—it is truly the arch-demon of all the little devils who are subversive of joy and destructive of happiness.

This, then, is the story of human sentiments. It should be remembered in this connection that *pleasure* and *pain* are not emotions. They are feeling tones that serve either to prolong or cut short other emotions. *Excitement* and *depression* likewise play the same role.

Of all ten of our sentiments we find that only three are really essential to happiness and they are: play, humor, and love. Likewise, three sentiments are capable of lending their influence to either joy or sorrow—depending on how much control and good judgment enters into their indulgence, and they are: pity, reproach, and humility. Four of our master sentiments are almost wholly and invariably subversive of joy—and they are: shame, jealousy, revenge and hate.

Sorrow is a term used synonymously with grief. It represents the opposite of happiness. It is after all hardly a sentiment nor an emotion. It is a sort of feeling tone; one might define sorrow as representing degrees of feeling tone. Sorrow is aroused by extremes of emotion, by a mixture of sentiment and overruling passions. It implies the overthrow of our hopes, ambitions, and affections, and is the feeling we experience when we suffer the agony of remorse and despair.

Joy, like sorrow, is a term connoting degrees of feeling tone. Both joy and sorrow may qualify all other emotions. We may have any degree of sorrow and likewise any degree of joy associated with any and all other human emotions and sentiments.

Joy is perhaps most typically expressed in our play functions, when we have an opportunity for self-display in association with extremes of pleasurable emotions, enjoyable master sentiments, and impassioned happiness.

Happiness constitutes our thesis at this time and it stands for that psychic and physical state of being which represents the sum total of pleasure that can be experienced by a highly developed personality. Happiness is the ideal of human existence. It is the realization of joy raised to the nth power, and joy is that feeling of happiness which may qualify and intensify all other human emotions.

Joy is the degree of pleasurable feeling aroused by any and all intense emotions, master sentiments, strong passions, and profound convictions.

IV. HUMAN CONVICTIONS

We have now come to know how twelve basic inherent instincts and their accompanying emotions can be combined and organized into fifteen secondary or composite emotions, and how still further, these twelve primary emotions and fifteen secondary emotions are capable of being concentrated upon some object or person and thus can be combined and built up into the ten master sentiments of human experience.

290 HOW YOU CAN KEEP HAPPY

Now we are ready for the next step. These primary instincts and secondary emotions, together with their more complex resultant sentiments, constitute the material out of which we build the seven controlling convictions of human experience, and they may be classified as follows:

Controlling Convictions Component Sentiments

- | | |
|----------------------------|--|
| 1. Friendship | Pity + Sympathy + Love |
| 2. Altruism | Elation + Pity + Sympathy |
| 3. Patriotism | Security + Rivalry + Pride + Vanity |
| 4. Religion | Wonder + Fear + Gratitude + Subjection |
| 5. Occupational
Loyalty | Security + Pride + Rivalry |
| 6. Family Loyalty | Tenderness + Sex + Pride + Jealousy |
| 7. Social Conventions | Fear + Security + Shame + Pride |

In further explanation of our convictions we may offer the following suggestions.

1. *Friendship.* Friendship is the first and basic human conviction. It is more than an emotion, it is greater than an impulse, it transcends a sentiment. There is something profound about friendship. It is undoubtedly based on the sentiment of love, and has in association with it many other human emotions, including no doubt, both sympathy and pity.

Friendship is the equivalent of love plus loyalty and more or less of the sex element. It is much the profoundest of human emotions, and it is so influential in human experience that there appears to be no lengths to which it will not go to assert itself and to justify the reality of its existence.

2. *Altruism.* Altruism is also a conviction, at least with many people. It is no doubt, founded on the basic emotion of elation connected with the instinct of self-assertion. We have a peculiar pride and satisfaction in knowing that we are big enough and good enough and kind enough to be altruistic. Then the emotions of both sympathy and pity come in for their part. We are sympathetic with those we help and sometimes we go so far as to pity them. In fact, altruism is a sort of glorified pity, exalted sympathy, idealized elation, if you please—a species of social patriotism.

3. *Patriotism.* Patriotism is no doubt founded on the primary emotion of security, associated with the herd instinct. We defend our country and are patriotic to our institutions because we need them, we need their protection. The element of rivalry comes in, starting out sometimes quite innocently and ending, when our own

security is threatened, with the arousal of pugnacity and its accompanying anger, and that, many times, means war. Also in our patriotism there come the emotions of pride and vanity, although we would not care to push these to the foreground in our own consciousness. Patriotism simply means loyalty to the common herd. It is a species of social courage.

Many an individual coward is patriotic in crowds—he is brave when he is in the army, but he would not be so patriotic if he should be left alone in the defense of his ideals. Patriotism is a sort of camouflaged pride, a species of disguised anger, rivalry, and revenge which we persuade ourselves is justified by the circumstances of the hour.

4. *Religion.* Religion is a conviction having its roots in righteous indignation, which is so often aroused by the emotion of tenderness connected with the instinct of parental love and devotion. From a biologic standpoint, from a psychologic standpoint, religion grows out of wonder and curiosity. We can't help but speculate as to what is beyond the skies, and the life that may exist beyond this one. The element of fear also comes in. Ignorance always tends to beget the feeling of subjection and self-abasement, and then perhaps of gratitude for the things we do enjoy, and thankfulness for the things which we come to possess.

Religion is, after all, merely that behavior which is dictated by conscience and directed by one's spiritual mentor, assuming that mankind is indwelt by some sort of spiritual entity.

5. *Occupational loyalty.* We all enjoy being loyal to our firm and business connections, our profession, our trade, etc., or to our social set. This human conviction is likewise based on the feeling of security, the safety that comes from tribal association. It has also in it the emotions of pride and rivalry, much after the fashion of patriotism. We like to be loyal to the satisfaction of our creative pride, the fact that we have constructed things. It is a form of clan or minor herd pride.

6. *Family loyalty.* Family loyalty is a deep conviction. It grows out of the primary instincts of tenderness and sex, into which the more shifting and unstable emotional elements of pride and jealousy play a varying part. It is the basis of human society and embraces a wide range of emotions and sentiments. The home with its association of husband and wife and the rearing of children, and then this group's contact with the outer world, is one that develops some of the highest instincts and emotions, and most noble sentiments resident within the human species. It is the basis of the ideal of social life in this world.

7. *Social conventions.* The conviction that we should be more or less loyal to the conventions of society, has for its origin the two primary emotions of security and fear. We feel more secure in the tribe and we feel safer if we live as the tribe lives. But the tribal taboos, the social requirements, are important to keep, not only because of this security, but because we want the respect and admiration of our fellows.

Then, too, the element of fear definitely prevails here. We fear the result of ignoring the time-honored customs and traditions of our race and kin. Still further, the element of pride comes in. If we obey we are exemplary citizens. If we disobey we bear the stigma of reproach. And still further there is an element of shame. We don't want to be numbered among the sinners and inferiors. Of course, this whole conviction is largely a matter of education, training, and social example, and here, for the first time, we arrive at the place where education becomes the dominant role, the chief factor in the creation of a human conviction.

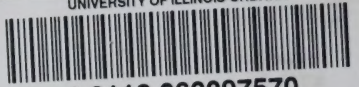
And so we see that it is possible for education, training, and self-discipline to modify the factors of happiness and to do so by increasing or decreasing the control of our emotions, sentiments, and convictions.

In general, we must recognize that all of the controlling convictions of human nature are contributory to the sum of human happiness. True, our convictions do contain emotional elements, which if they are allowed to gain the ascendancy, may be able to lessen our joys and alloy our happiness; but, on the whole, as commonly exercised and experienced, our convictions may be regarded as powerful allies of abiding joy, true happiness, and supreme satisfaction.





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